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ABSTRACT

The symposia were sponsored by the New England Gerontology Center, New England Center for Continuing Education, Durham, New Hampshire. The purpose of the symposia was to provide trainers and others involved in continuing education for the elderly an opportunity to become better acquainted with current developments in gerontology and to discuss training curriculum and techniques best suited for their audiences. Participants included educators involved in teaching courses on aging, trainers of staff members of service programs for the elderly, and personnel from state and local aging programs. In the second symposium, there was special emphasis on educational services for older people themselves. The faculty consisted of leaders in the field of gerontology from throughout the New England region. These proceedings include some of the conference papers which deal with such topics as cross-cultural studies and program design and implementation. (Author/NG)

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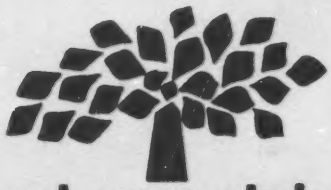

new england gerontology center
15 Garrison Ave., Durham, NH 03824

A REPORT ON THE PROCEEDINGS OF

THE FIRST AND SECOND SYMPOSIA ON EDUCATION, TRAINING AND AGING

NOVEMBER, 1974 — SPRINGFIELD, MASSACHUSETTS

FEBRUARY, 1975 — PORTLAND, MAINE

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The New England Center
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Report on the Proceedings

The First and Second Symposia

on

Education, Training, and Aging

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PREFACE

Two regional Symposia on Education, Training, and Aging, funded by a grant from the Administration on Aging, were held in 1974-75, one in Springfield, Massachusetts, in November, 1974, and one in Portland, Maine, in February, 1975. They were sponsored by the New England Gerontology Center, New England Center for Continuing Education, Durham, New Hampshire. The purpose of the symposia was to provide trainers and others involved in continuing education for the elderly an opportunity to become better acquainted with current developments in gerontology and to discuss training curriculum and techniques best suited for their audiences.

Participants included educators involved in teaching courses on aging, trainers of staff members of service programs for the elderly, and personnel from state and local aging programs. In the second symposium, there was special emphasis on educational services for older people themselves. The faculty consisted of leaders in the field of gerontology from throughout the New England region.

In the pages that follow are some of the high points from these symposia.

ACKNOWLEDGEMENTS

The New England Gerontology Center is grateful for the contributions made by the speakers and participants to the symposia program. Without their time and interest the program would not have been successful in exploring issues concerning education, training, and aging.

We want especially to acknowledge the contributions of Vince Lique, Symposia Coordinator, and Sharon Demers, Conference Coordinator and Secretary, whose efforts contributed in large measure to the success of the program. We are also grateful to Mary Louise Hunter, who edited the proceedings, and to Kathy Brown, who typed the final manuscript.

Gerald M. Eggert
Director, New England Gerontology Center

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THE AGING OF MAN

Keynote Speech for First Symposium

by

Stanley H. Cath, M.D.

It is for me a distinct pleasure to be here this evening. It is a fitting occasion to celebrate the fifteenth year of existence of the Boston Society for Gerontological Psychiatry, of which I am a founding member. We started in Boston as a very small discussion group of people involved and interested in the obvious void in the psychological history of man. Why did most psychiatric textbooks read as if the sun set after the mid-20's, after one reached maturity, as if everyone was happy and this was the end of struggles in life? Our reality testing tells us this is just not the way it is. It was as if people over a certain age had no right to problems, to experience doubt or fears, to know anxiety over conflicts, or even to respond emotionally to what was or would be happening to them. To see people in this well organized meeting listening, talking and sharing their experiences with the long-lived is truly a pleasure, the realization of a dream.

The Japanese do not speak of the aged; they speak of the long-lived. This distinction leads to a series of associations of how difficult it is for us to distinguish those who have lived long, those who are aged in the sense of selected deficiencies or degenerative diseases, those who are seriously diseased with multiple systems involved, and those who are dying. One of the most important contemporary misconceptions is "the lumping together phenomenon," in which all people over a predetermined age are lumped together either legislatively or by cultural myth or by prejudice. They are handled in mass rather than as unique individuals.

As you may have gathered, this evening I will try to clarify some of the differences in people as they face the same age-specific challenges. My main thrust will be to illustrate the variations in meeting the age-specific tasks of the later years. Once again I turn to the Orient. The Chinese word-character for crisis is a mixture of two symbols, one for danger and the other for opportunity. Let me seize this dangerous opportunity and summarize the aging of man in less than an hour. I will begin by telling you how he gets there, by delineating the crises he has to pass through in each specific decade of his life. Although it is a sociological fact that the number of people who are in the later decades in our population has increased, our study of the aging phenomenon is really in its infancy and

remains amorphous. The purpose of my discussion will be to extend the dynamics and the social interaction of youthful individuals and their culture into the middle and last trimesters of life. Most of our clinical experience has been focused on people who are young, good-looking, with a certain amount of money and level of education. These are the usual characteristics of those most often taken into therapy. I welcome the possibilities of caretaking organizations assuming alternate routes of giving service to others.

There is still a justifiably great emphasis on the early and genetic environmental factors in subsequent developmental phases, as the rest of life is influenced and modulated by the mother-infant relationship. The mothering instinct so vital to these childhood observations is not just significant or limited to the time a child is born or to its early years. In one person's history we may see five generations passing before our eyes. Then we soon learn how important it is to be still able to activate the mothering instinct in middle-aged persons, men as well as women, as their own parents age. To intervene and release that protective instinct may sometimes require the same careful understanding of the dynamics involved as it does with children. When that instinct cannot be released, we often witness similar ego defenses and/or reality distortions. The danger of denial and its catastrophic results may be the same. As a classical analyst, I believe dynamic factors are most important or influential when personality is laid down. Accordingly, a certain amount of determination to the way we live and cope with living must be accepted as given. But in no way should these beliefs deter us from appreciating the potential for change, for different behavioral resolutions, or for releasing new developmental potentials such as mothering of parents. Furthermore, there are alternate ways for a people and culture to interact and to capture shared destinies.

Shakespeare, one of my favorite poets, put these words into Hamlet's mouth:

> "What a piece of work is a man! How noble in reason! how infinite in faculty! in form, in moving, how express and admirable! in action how like an angel! in apprehension how like a god! The beauty of the world, the paragon of animals!"

Yet this same poet wrote, "And so, from hour to hour we ripe and ripe, and then from hour to hour we rot and rot; and thereby hangs a tale." This paradoxical set of keen observations says more than many realize. Fear of observing this paragon undergoing rot or decay leads to a form of exclusion and denial of the phenomena by shutting off older people in certain geographical areas where they can ripen and rot all by themselves, out of sight and out of mind. Such denial does something very important to all of us, especially to our inner selves. We come to hate this aspect of aging and in the process develop an internal hatred of the anticipated aging part of our ego, a part that is still only a potential being but is becoming increasingly real every year of our lives. We would split it off from ourselves and deny its existence.

We do not know when we transit, as it were, from being a healthy middle-

aged noble self or even a healthy older self to the other self, regarded as "old" or "decayed." We do know this self is no longer an appealing image as one part of the self watches another part age. I do not mean just looking with one's eyes at one's reflection in the mirror. Rather, inside of us, a special part of the ego (I call it the enteroceptive sensor) picks up clues and cues, telling us when certain things are happening, when our body is changing, when resistance and resiliency are not the same, and when disease begins to interfere with equilibrium. Not only do these cues arise in the somatic self, but in the ideal self and the ego ideal. As one ages, one may experience a certain type of disillusionment in others, in government, in ourselves, and in the future of the world. One's index of bitterness is likely to rise.

Out of the Bible comes the story of Job. Whatever one may think of this interchange between God and a very favored son, one is impressed by Job's pride when he shakes his fist at heaven and says, "But I presume I matter." To me he is saying something I would like to hear more and more older people say, were they to shake their fists at a rejecting world. For with advancing years another paradox presents itself. While we presume we matter, we realize what a cosmic speck of nothing each and every one of us really is and how little we matter in the total span of the history of time and man. These are existential dilemmas that represent a crisis of identity as well as an opportunity for new levels of maturity.

For most people, in addition to whatever accumulation of wisdom, strength, wealth, physical resources, and loving relationships life has permitted, there has also been a continuing unremitting exposure to pain, ugliness, hypocrisy, depletion, loss, and decay. If one lives long enough and keeps one's eyes open, these things become an inevitable heritage of the long-lived. To date there's no way to avoid serious confrontations with death. It should be of considerable interest to all students of human behavior to explore how this unique collection of cells, called man, this primitive unfossilized but gradually fossilizing being, this admirable paragon, holds himself together, maintains his dignity and a cohesive sense of self in his chaotic world; how, despite all these inevitable changes, he may still continue to love, to give, to share, and to create. Let us turn now to my goal of drawing up a specific outline of how I conceive these strengths and weaknesses actually do evolve and balance--all too often too little by choice and too much by necessity. I will begin with the 20's, where most students of human behavior have traditionally left off, and describe for each succeeding decade the age-specific tasks that each person must come to grips with and hopefully master as he lives his life.

One of the first tasks in the 20's is to face the necessity for an increasing modulation and channeling of instinctual drives. One is now more aware of the possibility of humiliation, of defeat, or of too much aggression and hubris. Most violence takes place in the teens and early 20's. It seems to fade as the personal possibility of death becomes more real. Violence as a way of life begins to wane and recede. Except for neurotic character disorders or severely disturbed people, rage and primitive reactions become less common. If one matures, in the 20's one realizes one cannot let one's passion hold complete rule, that one may have reached

one's peak sexually (more in men), and by the 30's most physical capacities have also usually peaked.

The need to get away from one's parents leads to a greater thrust into the external world in the 20's. This new-found independence, for some, may be expressed in further development of the self, in increasing skills, knowledge, money, prestige, or power. Some may just accumulate possessions; others love people; and others achieve political position. In contrast to previous years, peer group models may become doubly important. One no longer looks to one's parents, as one may have different values and different views than one had as an adolescent. Hopefully one evolves the capacity to work, to apply oneself to a task. One's occupation or profession may be a complex but valuable asset appreciated most, all too frequently, when taken away in the 50's or 60's. This capacity and attachment to work is linked to one's identity. What the work means can be even more important if it contributes to what one becomes or actualizes. The capacity to love continues in a process of evolution, leading to the capacity to commit oneself, to relinquish multiple love objects, and to be intimate with one person. For some, a residual need to split people and have multiple relationships at one time lest one be too dependent on one person persists. We are witnessing currently the effort to equalize the sexes, to abolish the value systems associated with incompleted tasks of individuation and of developing the capacity to love fully.

What happens if at an appropriate age one fails to be able to work, to love, or to become independent and autonomous? A part of the self is taken up with the awareness of one's weaknesses, one's incapacities, and one's failures. If there is an early divorce or a failure to be married by 28 or 29, some very sad people at this point try to rationalize their position further. Some maintain they like to be free and easy and do what they want. As they get into the early 30's, certain questions begin to plague them. What does it mean to live without a family? What does it mean not to have parents to turn to? What do you do when you are sick and alone? Other issues come up, for some have never developed a goal or a concept of self as an independent being. To achieve a purpose or direction in their work, or if not, in their love--something that will transcend the day-to-day monotony in life--is vitally important. The absence of this purpose will have tremendous influence on people as they age. They may be caught up in a kind of ennui, a listless life in which nothing has meaning. They may find themselves empty and unable to use whatever people or happiness they have, as they are always looking forward to something unattainable in the future. Should it come near, they seem unable to achieve or enjoy it. One suspects they may sabotage their own success. Furthermore, as one grows older, there may be an increasing realization that because one hasn't truly cared for anyone, there may be no one to mourn should one die.

With some good fortune most people continue a reasonably steady accumulation of self-confidence, facilitating the emergence of a specific unique self. One's identity is reinforced by known ego strengths, but one must still manage to keep a lid on omnipotence and grandiosity. Each of us has an omnipotent core with fantasies of being chosen and special or that the horrible things that happen to others will not happen to us. In order to

deal with our inner and outer worlds, we learn to establish five basic anchorages--a healthy body; an intact home; reasonable social interactions; an economic means of supporting self and family; and a meaningful purpose to life.

As lovers consolidate their capacity for intimacy, most sense their love to be more than the world has ever known. The idealized relationship is greater than anyone has ever experienced. But all too soon the loved, idealized one is seen to have flaws and defects. All marriages go through an early inventory if not chaotic period during the 20's and 30's--a time of reconciliation between reality and fantasy. It is a necessity to come to terms with human limitations in oneself and in others. All intimate living is bound to include ambivalence and hostility. Inevitably one must tolerate, in increasing crescendo, added dosages of ambivalence and hostility in loving relationships. Then one must contend with the regressive pull to live by oneself, to be isolated, and to give up depending and relating. The ongoing struggle is between an omnipotent, entitled self and the possibility of a dependency in which one has to sacrifice some of one's entitlement in that relationship--for example, with the birth of children.

At the same time, on other fronts, one may be engaged in the integration of one's potential in multiple identities. For example, a man may be a lawyer, a father, and a coach on the local ball team. These multiple identities must be integrated into a gratifying whole, but can they be maintained? One realizes gradually the limitations and vulnerabilities in this evolution of a divided life. The distance increases between one's ideals and what one expects the self to continue to do and what can be actualized in the real world. One may experience an increasing number of days marked by depression or sometimes by paranoia. This may be due to the psychological feedback that one is not getting ahead fast enough supposedly because people are standing in the way. At other times a panic may take over as one appreciates that dreams aren't going to be realized if one stays where he is. The capacities to integrate and maintain significant roles, to meet all demands of family, boss, and friends, to reconcile dream and actuality are determined in great measure by the capacities to love, to hate, to tolerate loss, and to be able to restitute wherever needed.

By the third decade one should have arrived on course, with a self-defined goal that tells one where he'll be going in the next years. At this point one may feel entitled to smooth sailing. One believes one's aspirations and expectations were legitimate and all anticipated good things should follow. All those disasters of the middle years that others are going through aren't likely to happen in one's personal life. So few are prepared. If one is married and productively working and is childless, one may begin to anticipate either in reality or vicariously the begetting of children. New members of the family bring an added potential, that of recreating the self or realizing the self in another human being. Children create the opportunity to live again in our quest for immortality and, in some degree, to cope with an ever present death anxiety. This restitutive maneuver is being denied by many of the younger generation today; I'm curious about what this will mean to them as they age. Will they be free of the burden, or lonely? To realize one has a commitment to oneself, to make human relationships work, and not to

return to the standards of adolescence or to the ongoing search for an imaginary perfect partner are tasks of the 20's.

To realize one has a commitment to future generations as the highest form of love is an achievement of the 30's. But for now, let us consider the 30's and 40's together. They contain what is considered a "mid-life crisis," but once again let's not overlook the opportunities. In these years it is likely that one's parents are at that point in their lives where it is difficult to deny their fate may some day become a personal shared experience. Should they live long, they will be confronted by depletion, disease, and death. When they die, part of the grieving process is the dawning appreciation there is no one between you and the grave. The reality of how they died, what they died of, and all the circumstances of their death are indelibly imprinted. So no matter whether one attends funerals or not, no matter how one has tried to avoid aging and death, it looms more threateningly than ever as a reality on the horizon. A friend may suddenly die at 35 or 40 of cancer or heart disease. Sisters, brothers, teachers may move away or be lost forever. One becomes familiar with some part of the aging and dying process that one would just as soon not know.

This, then, is a time of increasing confrontation with human vulnerability, illness, and death. It is also a time for reaffirmation through parents and grandparents of "the worthwhileness of living," and the values in preserving and conserving are more characteristic of the last half of life. There are more contacts with morbidity and illness, doctors, and hospitals. Many people will tell you they are sick of hospitals and never want to go to one again. They have come to know every room, have paced every tile in the floor, and of course have contemplated death repeatedly. Even so there are some who manage consciously to deny its significance and role. Some struggle to deny increased vulnerability by a thrust of activity, a bursting of the bonds of routine daily living. In effect, such people are saying, "I am healthy, active, and athletic physically or sexually and will live forever. Because I do this or that, follow a special diet, or prove sexual potency, I do not have to face all these limitations and gradual changes."

Nevertheless, an ongoing, silent identification with our less fortunate peers proceeds apace. Friends with heart attacks, cancer, and strokes become more frequent. One must prepare and equip oneself or suffer a kind of numb hardening in an effort to put a safe distance between self and others. Also, there may be unscheduled traumata--job moves, companies in which one has invested decades of commitment that go down the drain, automobile accidents, problems with offspring--all sorts of dramatic and catastrophic events difficult to avoid. Idealistic and grandiose fantasies have to give way, or one pays a very high price. One has to begin to accommodate oneself to the actualizable. It is not surprising to find an increasing weariness or cynicism with loss of idealized imagery. People are repeatedly involved in a researching inventory of their souls, a philosophical turnabout, asking, "What is life all about? Where am I now? Where am I going? Why am I here? Is this the way I have chosen? Is this all I am going to get out of life?" Included may also be the existential thoughts, "Are these the children I've

raised? Is this my wife? Is this my home? My job? Is this really close to the end, and what is my reward?" And then the shame of guilt. How does one assess blame? Was it my parents, my wife, myself, or impersonal fate?

One of the most available resources for restitution is through involvement with the problems of one's children. To grow up with them once again through the phases of diadic relationships and then through the triadic competition of the Oedipal period is an opportunity to rework all these issues. This is often very intense for men, who may become involved in their sons' machismo or athletic prowess. Whether they win or lose becomes a reflection upon the self and self-worth of the father. To the mother the particular school a child enters may be all too important, or how well the child looks or does. In various degrees one lives vicariously through children, who are silently requested to nourish and repair parental deficiencies as well as pride. These parents have only recently been saying to their own parents, "Get off my back and don't try to live through me," and they may realize they are doing the same thing to their own offspring. Sometimes the child's responses to this awareness may be traumatic and upsetting, especially because one always consciously intended to act differently from one's parents and to correct the way they acted. It is not surprising then that in the 30's one looks back upon one's parents' mistakes and sees them quite differently, questioning if one was right about previous harsh judgments.

Gradually as one moves through the 40's, if one is lucky, one comes to recognize that power, prestige, personal gain, the acquisition of things through driving for materialistic goals are not quite enough and that one wants something more. Now one may become Janus-headed, one face looking to the past and the other looking to the future to try to comprehend what one was, what one is, and what one will become in the time remaining. Life makes philosophers out of us all. That one would be ambivalent about such changes and introspective inventories is hardly surprising.

In general, by the 40's a new sense of time and time pressure emerges. One wonders whether one will have time to do all the things left undone--to set right the relationships spoiled. People begin to ask literally, "How much longer do I have?" If their dreams are still not realized, they may either despair of them, renounce them, or work frantically to actualize them. Some begin a premature fascination with gerontology or with aging. Others experience an undue repulsion for the same processes, known as a gerontophobia. You may remember I suggested the aging self is part of one's total self, but some may come to hate it and be so afraid of its consequences as to deny this self, split it off and externalize it to avoid panic and fragmentation. Some read obituary columns in the newspapers every day to know who's there and who's not, as if to prepare for what it will mean to appear on that page. The 40-43 year old period is especially unstable because of increasing concern about teenage children, their social anchorages, and their emerging sexuality. Their evanescence is in the face of the senescence or diminishing sexuality of their parents, and often causes a crisis. Envy of the young often is expressed in aphorisms such as, "Youth is wasted on the young."

Let me amplify this mid-life crisis. Dante's Inferno opens with the lines, "In the middle of the journey of our life I came to myself within a dark wood where the straight way was lost." I believe he is describing his dark journey through life, for Dante, at age 37, had just been politically exiled. He was indeed the first ecologist (an anti-pollution protagonist) in that he had tried to clean up his "dirty city" of Florence. In so doing he offended the city fathers. He lost everything, including his beloved Beatrice. But Beatrice had been his in fantasy only. In reality he had never been able to love and woo a woman. Having been expelled from his idealized version of city, mother and wife, from paradise, he became depressed or, if you will, entered hell, was purged and reborn. There he met one of his great idols, Virgil, and also the lady of his dreams, Beatrice. Together they guided him through the inferno, through his depression, and he was able artistically and creatively to reconstruct his ideal family and idealized home. Then he recovered. This mid-life crisis is a characteristic turning point in the lives of almost all artists, writers, and poets, as well as all of us who go through this confrontation with the aging of parents, the loss of omnipotent and grandiose ideals, and our own mortality. I suggest this is to be found cross-culturally in all people at all times. And people must endure it as best they can. It is a natural part of the life cycle.

In the middle-aged segment of the American culture today is one of the strangest phenomena--that of parental doubt and uncertainty. In essence they ask over and over again, "Did I do the right thing with my children?" They demand from Dr. Spock or other sources the guidelines and guideposts especially for handling adolescents. It reflects their lack of faith in the American system--their disillusionment with their leaders and with themselves. They had expected so much! They try all sorts of ways to rationalize the deep interactions within the family, including their rejection of their own parents, but fail to appreciate the tremendous role of impersonal fate and psychohistory.

Also in this period of the middle thirties and early forties we will see the beginning of evanescence. After this we must consider life a senescence, a growing down.* All people try to use their resourcefulness, creativity, or capacities to live, love, cope, in order to make up for or restitute for the losses in self and others as they occur. Thus there is an ongoing balance between confrontations, losses, and restitutions. It isn't surprising that many feel like Atlas holding up the world with one hand and his pants with the other. With rent to pay, kids to raise, a thousand reality decisions constantly ahead, one prefers not to notice the changes within.

Let's move on from this intense period of engagement and concern to the 50's and 60's. In these years the concept of an involution in both male and female is quite legitimate for there is a biological depletion, an infolding or a turning in. The involuting period is complicated by the increasing demands of one's body for attention and care. This is the beginning of that phase of life in which banal or unique degenerative

*A climateric literally means the top rung of the ladder. The idea of a female climateric is not quite accurate. I think it takes place much earlier.

diseases begin to play an increasingly significant role. The demand for psychic attention may be from arthritis, one's teeth falling out, or just one's gums receding. One may have to accommodate to a little high blood pressure, or possibly a twinge in the chest, which could change one's life style. One may not be sure whether this pain is due to a "costochondral syndrome," a little arthritis where the rib joins the breast plate, or heralds a heart attack; but depending on what happened to one's mother or father, one might or might not begin to obsess about one's coronaries. At this time the female has a very unique problem. She is the only female animal of all species on the face of the earth who, over a period of a year or two, has a premature sudden cessation of a major hormonal endocrine system. That adaptive nature intended it this way is hardly acceptable. We tend to think some accident in the history of the evolution of woman has led to her increasing vulnerability to disease. But this, like many other differences between the sexes, remains a mystery, for despite her more acute involution, from birth on the male has less resistance to disease, greater morbidity, and less longevity. In the 50's and 60's most men tell us their ability to play ball, run, participate in sex, and do many other active things begins to wane. In this mid-life identity crisis, one no longer feels strong, important, and growing up. Rather, one feels the hot breath of youth on one's shoulder, demanding a place in the sun, and the presence of the hot breath of death on the other shoulder.

If unions had their way, and I hope they do not, retirement will probably be age 55 by the 1980's. It has already begun to move from 65 to 62. Our productive years may be condensed even more as college years and unemployment cut in from the early end. This late "identity crisis" takes a peculiar form, in that for the first time, one turns to one's more sophisticated, "with it" children for standards, models, guidance, if not support. If children are there and will permit this dependency or even help a little, it may work out fine. But if they have had a conflict-laden relationship and refuse to let their parents near them, the rejection may trigger a depression. I have been amazed by the still intense need of middle-aged people for contact and modeling. They may seek a new kind of role modeling from their children to try and grasp what the new generation is thinking, what their ethics and moralities are, or try to cope with new fangled conceptions, laws, even Social Security benefits. They may even wonder about such things as music. I finally came to grips with modern music by finding I could tolerate the lyrics. I think it is some of the best poetry being written today. But I still can't understand their music, nor accept it as my ideal. I turn to my children to explain it to me.

We talked earlier about how one may look to one's children even for late parenting. When one is 60-70, if one is lucky, it may be that some of the early parenting one did may, like "bread upon the water," return. With an increasing number of inventory-taking days, as one tries to reconcile past narcissistic aspirations of independence with what is now becoming reality, many people have put off certain aspirations until later. For instance, they planned a "trip around the world" later, or have thought, "I will wait until I retire to write that book." Many times such people retire only to find that morbidity and mortality prevent these dreams from becoming realities, as coronaries and strokes take their course. One can only advise people,

"Don't wait too long. Give yourself the benefit of the doubt. Continuing well-being can be counted on by only a fortunate few." Too many wait only to feel cheated.

The anticipation that life will be rich and mellow in the so-called golden years is true only for a fortunate few. I am not speaking as a psychoanalyst or as a psychiatrist when I say this, for these are the findings of others working in the field of human behavior and the life cycle. Yet this reminds me of a caution. There are many who follow research reports based solely upon questionnaires. When one asks an older person questions such as, "Are you happy or healthy?" the answer is likely to be "Yes." When Duke University scientists tried to find out how happy and healthy were the elderly, they learned that what the respondents had said could not be used as valid research. They concealed physical and psychical pain and desires consistently. I suggest the people who respond affirmatively may not be telling you what's really happening but what they think you want to know so as not to threaten increasing dependency, exceeding the tolerance of those who care for them and therefore threaten abandonment.

To retire, to remove oneself from the mainstream of life, requires a type of disengagement well described by one intelligent man's query, "How does one gracefully remove oneself from one's work and one's world?" One might add, "How does a woman gracefully disengage herself from her children and face an empty nest?" These are valuable terms to use in therapy. Rather than accusing someone of meddling in children's lives, one might ask how difficult a task it was to disengage from being involved. The whole concept of being passive or active, of being involved or uninvolved, takes on new meaning in these years. For some, a pre-retirement thrust of activity or sexuality is to be expected, almost like a dying gasp. It expresses the wishful idea, "I am not uninvolved or getting old, and I can prove it." Some go out and start a new business or a new life. Some fall deeply in love again or start a family all over from the beginning, hoping to correct all mistakes and to reduce depletion and annihilation anxiety. "This time I'll do it right!" For a rare few this sometimes works. One thinks of Picasso or Casals as people who have remarried and had new families or started on a new career or evolved a new art form.

Still, should this "rebirth" happen in the early 60's, as it sometimes does, one must contend with age-specific changes and challenges--some of which are easy, some more difficult to adapt to. For example, there is a particular chemical protein bonded with sugar molecules that influences memory. It begins to play tricks on all of us. Immediate memory goes first. One can't remember where one put things or what one just said or saw. Here we may ask where "normal aging" or depletion of vital substances begins and where unnecessary pathology, which robs us of vitality too early, plays a part. I don't know the answer. All cells are capable of a limited number of divisions, and with each one there is a loss of efficiency. Others seem to last a life-time, or do they? It is upsetting not to remember what day it is, but it is shattering to undergo the terribly traumatic experience of not being able to find one's way home. I believe we, like birds, have a navigation center in the brain. Certain memory traces along with other mechanisms are used to orient ourselves in space. It is likely that small

branches of the basilar artery get twisted slowly, by arteriosclerosis, or other psysiological changes follow, resulting in damage to these regulatory navigational centers. When such things happen, we may still have a large intact segment of the mind which observes the process and feels emotionally a sense of great loss as we understand the implications. It is sufficient cause for increasing depression, a fear of loneliness and disorientation, and a repulsion for the justified need of care by others who must become extensions of ourselves to keep us moving in society. Patients with Alzheimers disease manifest a very extreme type of dementia. Some develop what may be called a "belle indifference," clinically presenting a beautiful lack of concern for their own deterioration. The more normal aging person experiences repeated emotional crises whenever arthritis, memory changes, a heart attack, or transient ischemic episodes linked to high blood pressure take progressive tolls of the functioning independent self. He grieves as he begins to lose his idealized, more perfect healthy self and longs for the good old days with the basic anchorage of a healthy intact body. And as such things happen, with regrets for not enjoying what was--fearing what will be--we have to expect he will need reassurance and support in multiple forms. Yet many adjust until the time of death or anticipated death of a family member, or when other basic anchorages are shaken. To hold on to loved ones forever is an impossibility. But midlife is a high risk period. There are many for whom the onset of illness and even death is timed by their responses to the age-specific problems of maintaining close ties. If there is any one asset that keeps a person reasonably intact, it is this capacity to maintain human ties as long as possible, or to be able to restructure situations in which ties can be maintained. By transferring to us his need to be attached to something or someone, he permits us a tremendous leverage for rehabilitative work.

You are all familiar with the disastrous effects changes in the environmental surroundings may bring on in older people. To move from a neighborhood one has lived in for decades, or to go from a large to a smaller house at the death of a husband or wife may lead to a grieving process that may herald increased morbidity and mortality, especially if it had been a symbiotic relationship. There is an upsurge of morbidity and mortality, similar to following retirement, between ages 65 and 67.

As one lives long into the 70's and 80's, one may experience an increasing fear of progressive degenerative disease, disability, and the slowly realizable threat of the total annihilation of self. Man does have some ingenious devices for denial and disavowal of reality that he has used all through history and in all cultures. He says to himself, "This is not true. I will never be annihilated. Some part of me will live on, for object constancy is something I have always known. The people who have loved me have taught me there can be no death. There can be no time when I do not exist, especially if after having survived so long I experience an ecstatic rebirth of confidence and hope." So in our unconscious minds there is a simultaneous demand for individual and cultural reassurance that one is continuous in time and space. In every culture we see different belief systems, but all with a central thread of assurance of continuity. Whether one agrees intellectually with these belief systems or not, they are not to be minimized or ridiculed. Like the human wish to deny the reality of

death, we must respect the associated need in people to attach themselves to an omnipotent self-object, a deity who will personally intercede for them and not try to bring them to a purely intellectual level by the issue of reality or illusion so late in life.

Abraham Maslow, a well known psychologist, died a few years ago. After his first heart attack, he wrote, "My attitude has changed. The world is different; I think of myself as living a post-mortem life. I could have died. What I'm doing now is a bonus. I might as well live now as if I had already died. To some degree, everything gets doubly precious to me, and I get stabbed by things, flowers, babies, beautiful things, just walking, breathing, eating, the talk of friends, the challenge of an idea. One gets a much more intensified sense of miracles." One listens to such words, smiles indulgently, and then listens again, understandingly.

In the 70's and 80's, one begins more readily to acknowledge that one is old, to take pride in having lived long, but rarely acknowledges one is senile. The 75 year old will often see a man five years his junior as an old man. Our concept of what is old and who is old takes on an entirely different and very personal meaning. As one has to interact with one's progressively growing older children, the latter become much more fixed in their ideas and much more representative of the world of their time. One may then feel a little bit out of place, less knowing and influential.* As the faces around get less familiar, one may live with familiar faces only in memory. In our culture it becomes inevitable for three areas to be emotionally reinvested, a triad of recathexis. First, we witness a recathexis of the past. They return to the time when they were strong, healthy, loved, and powerful. When one talks with older people, it is not unusual for them to talk mostly about these wonderful times. Secondly, they recathect their bodies because their body demands more attention and concern in terms of general vigor, sleep, bowel movements, diet, or whatever. Thirdly, they recathect transitional or replacement objects. When healthy and reasonably intact, they may gather animals about or collect antiques, any and all objects of art, etc. Should they lose the ability to differentiate between the valuable and the worthless, they may collect newspapers or worthless junk, anything that gives them a blanket sense of security. Some hoard money and starve to death. Much as with children, all are substitutes for mother, her body, her warmth, and her sustaining forces. If they can and are healthy enough, in addition to transitional objects, they still may keep old friends and/or make new alliances. There are moments when they struggle against dependency and refuse any and all offers of help. For example, a surviving spouse has to decide whether to live alone or to live with children, whether to re-establish a three-generation home. This crisis is once again an opportunity and challenge but contains great fear of loss of independence and autonomy. If one is sick and partly disabled, one may come to that crisis without free choice, but should one give up one's apartment or home and move into a residential or nursing home instead? This may tear a family apart. Children suffer from guilty anxiety accompanied by disturbed sleep and psychosomatic disequilibrium.

*This is in contrast to more primitive cultures where age confers social knowledge and skill.

I do look forward to a time when the aging process may be slowed, when the disabilities due to avoidable diseases will to some measure be preventable. Then most of those who survive to the 70's and 80's may look like the 50 year olds of today. News reports from three mountainous areas of the world have led me to dream of active 150 year olds in our land, but only if life has that quality that keeps them involved in the mainstream of the living and loving world.

Let me end with a quotation by Einstein, reflecting his appreciation of his life and work and its involvement with others.

> "Many times each day I realize how much my own outer and inner life is built upon the labors of my fellow-man, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving."

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ELDERS OF THE TRIBE: NEW ROLES AND NEW DEFINITIONS

Keynote Speech for Second Symposium

by

Maggie Kuhn

The color gray is a mixture of all the colors in the rainbow, and so it is a very appropriate symbol of the fact that everybody is going to be old and that the revolution of the elders is part of the liberation of people from all forms of ageism, age discrimination, and other stereotyping that our society does. Black people and all other ethnic and racial minorities who have been oppressed have made our society realize that it is racist, and the women with their new agendas for change and liberation are making people aware that our society is sexist, and we need to remind our society that it is also ageist--discriminatory, repressive, oppressive, and wasteful of all those human resources of elders.

The old as well as the young are discriminated against on the basis of chronology. The young haven't had any experience, they haven't held a job, they haven't met a payroll, they haven't done any of the standard things that make one trustworthy. Who can get a job when you have no experience? Old people can't get jobs because their experience is worthless, or outdated.

One of the things that is fascinating about the present state of affairs is that there are networks that have just spontaneously organized themselves. In these networks are a number of people who are professionally related to different kinds of programs for aging and we have discovered several reasons for that. These professionals are critical of some of the policies that they are administering, and they can't exercise any real power to change those policies without great personal jeopardy. This is where the old folks as a group can be the advocates of the professionals who are related to it vocationally, and we elders can take on dangerous missions that you professionals cannot engage in.

The fact that all of you here have many publics and many networks and many associations makes it possible for a network to grow quickly and to be fairly local, but also very strong nationally. Through these networks we at the Gray Panthers headquarters get very interesting reports and news clippings. We save all the material that comes to our office. It makes up a remarkable social document. We have an organizing manual that is an emerging document. Many people have written it out of their own experiences as organizers, and so it has different styles. It has a section on fundraising, a section on meeting the press, a section on publicizing and spreading the word.

I like to think that in New England where a lot of our history began you will be able to sense the reality of our ageist society and be co-conspirators with us to change it, to liberate the people who are defined solely on the basis of chronology, the young and the old, and to free them. Just as we old people must liberate ourselves from our own stereotypes and get our own heads straight, you too who are working professionally with us must get your heads straight. We are not wrinkled babies, we are not your charges, we are not warm body counts that get you grants, although there's a lot of that around.

This is the age of liberation. The winds of change are blowing and there are more of us, and we are an entirely new breed of old folk. Also there are more of you working with us with compassion and concern, and together we could make a difference. If we use our strategy and our experience and our compassion and concern, we can turn this society around before it dies.

Now there are whole hunks of our society that are already dead. I come from a city that is one-third dead. Nobody but big developers who are going to exploit what is alive are going to make anything out of it. Millions of people are trapped in jobs that they loathe. The only thing that holds them is the paycheck. The jobs do not fulfill them, they do not give them any satisfaction, and the meaninglessness of the work is a sign of sickness. Two of the great big systems that have been defined and designed to relieve suffering and to eliminate poverty have become the oppressing forces. The welfare system and the disease care system are sick, but we have within our minds and our bodies the possibility of healing them and of finding the places where healing can begin.

Many young people, as well as old people, have responded to our Gray Panther movement. We are overwhelmed at times with the response. Our tiny staff is very much over-burdened with telephone calls and mail which we really cannot answer as adequately as letters should be answered. It is significant that young people and old people in such numbers are finding each other and are reaching out to each other across all the barriers, including the barriers that H.U.D. has perpetrated in concrete and brick that will soon be glorified slums. I'm talking about some of the housing projects that are complete disasters, built by various titles to warehouse old people.

In Philadelphia our public housing programs for the elderly, with the exception of one near me in Germantown, are armed camps. The people who live in them are in mortal terror. The fences get higher, the guards get more numerous, and now we have police dogs. Many of those terrible places are empty. People have been so terrorized that they leave. So there are certain kinds of public policy that make this isolation of the young and old complete, but we can change that.

I spoke a few minutes ago about paternalism, and paternalism has been linked in our society with powerlessness and dependence and defenselessness. That, too, in this age of liberation and self-determination must be called into question and must be challenged so that it is relieved.

I cite two examples to illustrate for you what I'm talking about. I was elected two years ago to serve on a very important "church-related board" that governs four very posh church-related institutions, three of them retirement institutions and one an extended care facility. The residents' affairs committee to which I was appointed met, and I asked where the residents were, because this was a residents' affairs committee. That was an improper question to ask, because the directors were on it and they knew what the residents needed and wanted, and they would articulate the needs of the residents to the board. That was standard operating practice. It worked very well. Three of us decided that the board was due for a shake-up, and so we brought a recommendation that each of those homes should organize a residents' council that would be in charge of the programming of that home and would decide what that home was going to do. We hoped that in due time the residents would be permitted to come to the board meetings, to see for themselves, and to provide direct input. This recommendation created a tremendous stir, and to buy us off and keep us silent, the board voted to instigate the residents' council. A few months later my three colleagues checked it out, and they discovered that each of those homes had a residents' council, but the residents' council had been appointed by the director. When we asked about that, in each instance the director said, "You know, those people are a little confused, and we didn't think they would know how to vote." They were not in any way self-governing, but were the creatures of the director.

Another example is that I was asked to serve on a task force on advocacy and participation of old people that the Governor of Pennsylvania appointed. There were three of us tokens on it. So we are "instant Niggers," you know, and some of us who happen to be articulate are needed to make certain types of shows legal. The guidelines say you have to have so much participation of this or that, and we are the this or that. As long as this kind of tokenism exists, the ranks are closed with the women and the Blacks who know tokenism. Hopefully the revolution of the elders is going to be different, because everybody is getting old, and there is no excuse for something really radical not to happen to change it all.

New roles for the elders of the tribe are needed, but it seems to me that the elders of the tribe cannot really assume responsibility until we feel quite differently about ourselves, until we give up wrinkle babyhood and the willingness to be confined to rocking chairs, and liking it. To accept the Bingo way of life is a sure way to deliver a high body count for those annual reports. That kind of mentality constitutes an enormous human waste, and lots of us were programmed to feel that way and to act that way by a society that refuses to give us a place, that disregards and despises our skills and experience, and considers them absolutely obsolete, scrap-piled just like old motor cars. We've been seduced by powerful profit mechanisms to discard the old, scrap it, waste it, throw it away, and buy something new.

That attitude has seeped into our genes, our bone marrow, and we want to play the game. There's nothing wrong with playing, but to do it every day twelve hours a day makes our society even more sick. So we've got to change ourselves, and you've got to help us. You've got to tell us, "Get

off your ass and be alive." Your success as professionals is measured, in my point of view, not in terms of body count but by the extent to which you have organized us and enabled and empowered us to be the elders of the tribe. It's not good enough for you to petition on our behalf the governor or the mayor or the selectmen or the county council or whoever are the people in the power structure of your community. Nor is it adequate for you to write letters or for you to get your advisory committee to write letters. You must send us. If you don't send us, you've failed, you're not with it, and you're perpetuating our powerlessness, our dependency, and our waste, and our society is deprived because there are no responsible elders to see about the tribe's survival.

Nor is it good enough to go into that Gray power thing. You know, when you get people energized and off their chairs, you can continue our powerlessness and our dependency, or you can enable us to feel differently about ourselves and to escape the pitfalls of Gray power. Let me elaborate just a bit lest you misunderstand. It is true that it is terribly important to get free fares, to get free checking accounts, as we've succeeded in doing, and to get a new loan policy for people over 65, a personal loan policy which the banks by and large in the past ignored because we were not considered good credit risks. The Gray power movement, if it gains momentum, is a frightening thing. It will defeat school board bonds. It will defeat the larger public good and make our society even sicker than it is today.

I don't know what your religious persuasions are, but I happen to believe that this is not the end of human existence. In God's economy nothing is lost, no particle of matter. I think it ill behooves the old folks who are going to meet our maker sooner or later to go this selfish self-centered route. I know this is where Alinsky has organized and I've been a follower of Alinsky, but in my old age if Sol were living I would shape him up if I could. Self-interest is not appropriate for the elders of the tribe. Sure, we win Brownie points for ourselves, but we do it as an enormous social criticism of what is wrong with the whole society, and we use our exaggerated needs, our aggravated hurts and deprivations as commentary and as leverage for change. God help us if we don't. You can go the Gray power route. It's easy to get people away from the Bingo games. I know -- I've done it. But we must get the larger transcendence of self and really become aware of our responsibility for the survival of everybody. A just and peaceful world is our legacy to those who come after us, and it will take a great deal of courage, a great deal of skill and analysis for us to walk that narrow path. To empower the people who are powerless and also to remind them of their larger responsibilities to the whole--that must be our aim.

I want to speak briefly of ten steps which seem to be proper ways for us to program ourselves.

The first step in preparing us old folks and you professionals for advocacy roles, and for social change roles, is personal liberation from ageism in our society. You and we have to get clear of that and feel free to acknowledge our age whatever it is and to feel comfortable with it. We have to recognize that each age has its own attributes, and in that

recognition we give the lie to the mythology that we have to dye our hair, lie about our age, and build into the process an enormous self-defeat, self-deceit and self-hate. That evasion is terrible to live with. So we have to get our heads on straight.

The second step is awareness and analysis of our experience and an appreciation of our skills. Anyone who lived through the depression of the 30's has something to contribute to the present depression. And I think some new elements are going to be present in this situation that are not going to be controlled by the controls we contrived in the 30's to end that depression, because there is now a great international depression and the whole western world is undergoing economic change that no one knows how to control. Not even the supra-national corporations know. So it's terribly important to relive, recapture, savor, and spread around the experience of the elders for all to enjoy and be encouraged by.

The third thing is to make an inventory of our skills. This especially applies to any of you who have access to day care centers. I think that is a horrible misnomer, one that again perpetuates the wrinkled babyhood. You know, day care centers are just like what you provide for three year olds, and the mentality is usually just that. A day care center is demeaning, it's horrible. I call them glorified playpens. Now the day care centers ought to be staging areas for revolution, and you ought to be building a skill bank in every one of those. That puts into some useful stance the skills and experience of the elders. In any day care center you have enough human resources to solve the problems of New England if you really released them. Senior centers trivialize their skills. Old age is trivialized, not revered. So to be elders of the tribe, we have got to stop playing games.

The fourth step is where you professionals really come into your own. You need to update our knowledge and to help us acquire new knowledge and new skills and to give a lie to the mythology that you can't teach an old dog new tricks. Anybody can learn anything, not in the standard traditional classroom situation, but the learning of a lifetime is the learning by living, the learning by doing, the learning by reaching out and being involved in the lives of others. This is what you are about in your great new programs of continuing education, and I salute and commend you for it. I hope that the rest of the nation will learn by your example. That knowledge which is updated should help us in our social analysis of our human situation and the situation of our communities. It should make us aware, as we've never been aware before, of what is really going on. The most precious resource old people have is time. Time is a tyranny for the young and the middle aged who are always meeting deadlines, but there can be in old age time to be watchdogs, to be good solid analysts of social processes and the political realm of life. Continuing education in all of its forms is an absolute essential to our empowerment into our new selfhood and liberation.

The fifth step is a wholly new and positive view of our weakness. Now many of you see us only in our weakness--our uncertainty of step, our forgetfulness, our senility. You see us when we are sick, when we are poor, when we are lonely, when we are most vulnerable. But you ought to see us in our strength and realize that we who have survived so long have certain strengths

that our society needs in order to survive, and that our strengths grow out of our weaknesses. Let me cite an example. In one of the biggest public hearings that the South Eastern Transportation Board had when we were working for reduced fares and then ultimately free fares in Pennsylvania, Olive Sheppard, one of our Gray Panthers, played a key role. She died six weeks after she came to that meeting. She came with bandaged, bleeding, painful legs. She had lupus, and she had been in and out of hospitals for months trying to get some kind of relief. It was very painful for her to walk and to stand, and her legs were really not very nice to look at. Any other woman would have stayed home and hidden her legs. But Olive came to that hearing, and she brought with her a wooden box that was just the height of the first bus step, and she showed that it was impossible for her or any other person with a handicap to get up on that step. The board members didn't ride the bus, and so they didn't know that. But Olive drove home the point, and nobody forgot how her legs looked or how difficult it was for her to get up on that step. Her weakness was the most powerful social comment that anybody made in that large public hearing.

In eleven states there is no protection for the hearing-impaired. In five states we have been introducing legislation calling for the training of hearing aide dealers, their licensing and proper accreditation by the state, and requiring prescriptions by an audiologist or audiolongologist, somebody who really knows what deafness is, rather than just how to sell hearing aides. Everywhere we go this has created quite a stir. Hearing aide dealers have raised a war chest of $100,000 to fight this legislation, but the most powerful testimony has been given by the deaf who have been shafted by the system and who have bought expensive hearing aides and still cannot hear, and their frustration and despair have been compounded because of that. Their weakness was a powerful comment and a lever for change.

The sixth step is to learn to overcome the frustrations we feel when we do not have an opportunity to use what we know and to apply our experience, and this is where we really need you to be our advocates. Most of the places where decisions are made in our society are closed to us except for a few rich and powerful elders who still sit on the boards and who are chairmen of the boards of powerful corporations. They don't consider themselves to be old, and they don't close ranks with us old folks in ordinary circumstances. Most of us do not have access to the places where decisions are made, not even the decisions that control our lives. You can run interference for us because you have relative access.

The seventh is to resist all efforts and pressures to put us on the sidelines. This means that we take on all those corporations, and all those educational institutions and all those offices and trade unions, that have arbitrary retirement, and we say that the present age discrimination laws are to be amended to make it illegal to discriminate against anybody on the basis of age at any age. We ought to say that if you persist in scrap-piling us and if you persist in this socially demonic, destructive policy of arbitrary retirement, then you have to pay the social cost of recycling us before you toss us out. On company time, at company expense, you should re-tool us for second and third careers, and devise the continuing education programs that the corporations can buy.

The eighth step is to get freed, educated, prepared, not in the traditional way, but out of the life experience that all of us possess.

The ninth step is to reach out to others. No one group, no one person, no agency can achieve this massive change and revolution alone. A coalition style is needed, and here we need to do something that has not been done before in any other group, and maybe old people can do it. Here in coalition we put the end to the turf wars, the coalition of only one style, the closing of the ranks. Instead we encourage the joining of forces and finding kindred spirits in allied groups. I think the ecologists ought to be working hand in glove with the old people.

The tenth step is to document the need for change and to begin to live a new lifestyle. We're encouraging people to shack-up, and we're encouraging old women who are in large supply to have young lovers. It's a beautiful arrangement, and there are a number of people in our movement who are the living proof of that. Our corporate, congregate ways of living share modest income, assuage loneliness, and achieve full measure of selfhood, so that old age can really be the time of fulfillment and the flowering of life. This cannot happen when lonely widows continue to live all by themselves guarding their independence and never thinking that they could live with anybody else. Forget all that, and adopt a new lifestyle. Say to H.U.D., "No, we don't want your money for isolated, segregated housing."

I have found three great things about getting old.

First, if you have done your homework, if you have continued to learn and grow and reach out, you deserve the right to speak your mind, and you can be heard and get away with it. If you've had to hold your tongue when you were young, you don't have to when you're old.

The second thing is that you will outlive a good deal of your opposition. The people that tried to say, "This is a crazy scheme, Maggie. It will never work, Maggie," are not here any more.

And the third thing about getting old is just a kind of miracle. It's a mysterious force that comes when you reach out and when you speak your mind and when you are really liberated and when you are working for the larger public interest. A new kind of power comes, a new kind of human energy that's physical and emotional, psychic and spiritual, and that enables very old people, very frail people, to do enormous things. It sure beats Geritol.

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HIGHLIGHTS OF ROUND TABLE PRESENTATIONS

OLD AGE, EDUCATION, AND THE WORK ETHIC

Presentation to Round Table on "Aging in Society"

by

Walter McKain

Retirement can be a traumatic experience for a generation of older workers who have been taught that work is an end in itself. But attitudes are changing, and hopefully the work ethic will be modified to fit society's current industrial and demographic position.

In a somewhat similar way education is experiencing a cultural lag in relation to the work ethic. The question, "knowledge for what?," a primary concern of educators and the public, has been answered with reference to the contribution it can make to work skills. Although the word "school" is derived from the Greek word meaning "leisure used in learning," schools and schooling in American education have received their support largely as a result of the work ethic.

Young men and women are first exposed to education on a formal basis at an early and fixed age and graduate from the world of education at a set age, hopefully prepared to take their places in the world of work. School budgets receive support because it is believed education will develop the skills needed to handle the jobs essential in a developing society. The subjects studied in secondary schools and the degrees offered in post-secondary and graduate schools tend to be related directly or indirectly to training for a job. Adult education and continuing education programs in the beginning tended to have a work orientation. If a topic did not have a direct application to gainful employment, it at least was expected to develop a more "informed" and therefore a more "useful" citizen. Until recently education has responded to the needs of an older population largely by: (1) training the people who work with older people in such subjects as housing, nutrition, and recreation; and by (2) pre-retirement courses largely related to economic and health needs, such as how to live on a reduced income, how to maintain health, or how to prepare for new jobs, part time or full time.

However, the notion that education can be an end in itself, that the process of learning can be a satisfying experience even though it is not directed towards employment or even towards community service, is now gaining respectability, especially in adult education programs.

This new dimension, seeing education as an end in itself, encourages older people to learn for the sake of learning. When Carlyle said, "It is the grand cure of all the maladies and miseries that beset mankind," he was speaking of work, but he could just as well have said it of education. The section on education in The White House Conference on Aging in 1971 kept coming back to the theme that continuing education is a right enjoyed by older Americans and recommended that education should become not only a program of "knowledge for survival" but also a program of "knowledge for better living." The concept of lifetime learning must divorce itself from dependency on learning as a means to an end. Lifetime learning, especially in the later years, can also include the concept that learning is an undirected pleasure, an end in itself.

Many colleges and universities, many private educational companies, and many national organizations for older people have undertaken educational programs for the elderly, and several of these are now beginning to include courses, lectures, and seminars that will add to cultural enrichment without being centered on vocational preparation.

Since older people are becoming a market for educational programs, it is well to find out what is known about this market. For starters we know:

1. It is large and growing. Since the decline of the baby boom it has become the largest growing population group. It is "not that people are living to be older, but that more people are living to be old."

2. Old people are not all alike. They differ in life styles, values, ethnicity, social class, education, health, political leanings, and income status. "The older you get the more like yourself you become."

3. There will be some basic demographic changes. Older people will be better educated; they will have better health; there will be fewer foreign born; they will have higher incomes; and they will be more mobile.

4. There is a growing excess of older widows because of differential age at marriage and the greater life expectancy of women.

5. The family life cycle is changing; couples become grandparents earlier.

6. There are more retirement years, since people retire earlier. More than one half of the present Social Security recipients retired before age 65.

Education for the years after Social Security benefits begin can be a challenging field. It will require some new approaches, but continuing education has always been inventive. It used to be said, "You can't teach an old dog new tricks." This has been disproved, but it can be revised to say, "You can't teach an old dog new tricks unless you know more than the dog."

Older people, I suspect, will be a demanding yet a rewarding student body. They are not like younger students, because they have a lifetime of experience which they will wish to share. The new ideas that continuing education is trying out today, the false starts that are made, and programs and methods that are proving successful are all parts of the process by which institutions are remodeled and the cultural lag is overtaken.

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EDUCATION AND AGING

Introduction to Roundtable

by

Stanley M. Grabowski

The subject of education and aging has a double thrust -- education about aging and education for aging -- both of which must offer life's promise for older adults through dignity, independence, and self-realization.

1. Education about aging can be viewed from three aspects: the way an older adult sees him/herself; the misconceptions the public has about older adults; and what older adults are really like. The physical, social, and psychological needs of older adults can be looked at from each of these aspects.

Physical Needs

Older adults often worry about their health. They experience loss in sensory response, have difficulty in hearing, seeing, and agility, and must pay close attention to schedules not to overtax themselves.

The public sees older adults as decrepid and handicapped, unable to do much for themselves.

Factually, aging is an "invitation" to disease and accidents. Older people are apt to experience slowing down and breakdown of functions, cells, and tissues; organ changes; loss of teeth and hair; seeing and hearing problems; bone, joint, muscle, skin, circulation changes; less tolerance of temperature changes; and less energy. Three out of four have chronic ailments, but only one out of seven is limited in activities.

Social Needs

Older adults have more leisure, and less money. They need services, but they don't know where to get them. Transportation problems arise.

The public thinks that most older adults are living in institutions, that all want arts and crafts and recreation, and that all want to live

in a retirement village.

Actually, 95 percent of older adults are living at home, and only five percent are institutionalized. Older adults constitute 10 percent of the entire population; there are four women for every three men; four out of ten women are married; seven out of ten men are married. Income becomes less than half what it was, and problems arise in connection with housing, transportation, loss of companions, marriage adjustments.

Psychological Needs

Older adults have feelings of uselessness, rejection, isolation, futility, hopelessness, self-pity, anxiety, and fear.

The public, conditioned by the emphasis on the youth culture, considers older adults as obsolescent discards and believes that you "can't teach an old dog new tricks." Older adults are considered forgetful, ultra-conservative, and living in the past.

But the fact is that older adults are able to learn as well as, if not better than, young people as they shift from speed to accuracy of response. They need self-respect and dignity.

The implications of the physical, social, and psychological needs for education about aging are numerous. They include the following: architectural considerations in housing; compensation for the shift in role and status upon retirement; provision for some degree of independence, participation, and leadership during a process of gradual retirement; and acceptance of aging as a natural, inevitable process facing everyone who is fortunate to live long enough.

II. Education for aging calls for a whole new national consciousness of the desire and need of older adults to study and learn.

Older adults must be given an equal opportunity to pursue their own educational interests. This implies that they should have many options.

Research studies show that older adults are engaged in various kinds of educational pursuits from arts and crafts to serious independent study in community college and university credit and non-credit courses. The kinds of educational programs older adults participate in depend on their background and educational experiences.

We have, among us, many individuals who have been engaged in education for aging. I'm going to ask these individuals to share with us their experiences, insights, plans, and suggestions.

(After the presentation, a tape of Mrs. Agnes Newman, 80, was played, telling the way it is for her and giving her advice.)

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TRANSITIONS TOWARD/INTO/DURING RETIREMENT

Presentation to Round Table

by

John O'Rourke

I am going to talk about role transition and what continuing educators can do about it. I'm also going to talk about pre-retirement education. My name is John O'Rourke. I am a sociologist, and I teach at the University of Massachusetts in Amherst. I am a sociologist by training and a gerontologist by choice. I teach in the area of the sociology of aging and work, and I have done research on pre-retirement education and participated in pre-retirement programs throughout the state of Massachusetts. There is not a great deal of research in the area, and most of it isn't worth reading.

Transition into retirement involves a shift in status or role from that of worker, a role well defined and esteemed in social terms, to that of retiree, a role only vaguely defined in social terms and one to which a good deal of negative connotation is frequently attached.

Pre-retirement education may be a way of helping prospective retirees cope with anxiety and fear by increasing their knowledge about retirement and, hopefully, changing in a positive direction their attitudes toward work, retirement, and themselves.

Pre-retirement education has been going on in the United States for probably forty years. Most recently it seems to be stimulated by the Older Americans Act of 1965, which was the first implementation of public policy providing relatively large scale funding for programs for the elderly other than the Social Security Act. So really this kind of education is in its infancy, and as with most infants there is more we don't know about it than that we do know, and it's kind of what you make it.

In terms of what has gone on so far and the types of programs, I think you can divide pre-retirement education into two broad fields. One is a clinical, one-to-one pre-retirement counseling field, which is by far the older field, where there are retirement counselors, who have been working as specialists in industry for many years. The other broad field is the educational field, in which educators deal with groups of people in an attempt to do two kinds of things: (1) to increase the level of knowledge concerning retirement and the problems retirees will confront; and (2) to change people who are going to retire, their attitudes towards work, and therefore their attitudes toward retirement. But we do this in a kind of left-handed way, because of the structure of our society and the socialization process in which we are all involved. Because of the socialization process and its nature with respect to work, there is a need to change persons' attitudes toward work first, and then hopefully it is possible to change their attitudes toward retirement. Implicit is an assumption that the attitudes people have towards retirement are negative. As far as we can

tell from the research literature, attitudes of people toward retirement are indeed negative. This includes those who tell you they are looking forward to retirement, looking forward to not having to work any more, and looking forward to having leisure time. However, the fact of the matter is that in our society, irrespective of social class, race, and sex, people are terrified about retirement. That sounds strange because you can meet people who will swear up and down that this is not so. But, in the process of growing up in society, they have been trained to be terribly afraid and guilty about not doing the things that productive members of the society do. There are a number of reasons for fears and anxieties of retirement that are not unfounded.

Most of the pre-retirement programs in the U.S. to date have been in a classroom setting with people who are actually quite close to retirement. Most programs are oriented towards people aged 55-60 and older and have attempted to raise the level of knowledge and at the same time change people's attitudes towards work and retirement. Actually raising the level of knowledge of a person concerning the problems of retirement is one way of getting at changing one's attitude towards work. It is a vehicle for getting at the attitude core that is going to make the real difference for that individual in retirement.

The basic problem of people anticipating retirement, I think, is getting the pre-retiree to confront in his own mind the fact of retirement. Now, the confrontation of that fact can take place in several ways. It can be a confrontation with the fact of reduced income, which almost everyone can anticipate upon retirement, or a confrontation of the fact of approaching an age where significant health changes may occur. (In most cases the worst health changes do not occur. At the age of retirement, 62-65, there is a relatively healthy population.) The confrontation may come in a change in lifestyle some regard as having an economic face, or simply a change to a leisure routine, or a series of profound changes in interpersonal relationships. One change that is very significant is loss of contact with the people with whom a great deal of time has been spent, in fact probably a major part of one's life, the people with whom one has worked. Upon retirement there is a rather abrupt interruption of contact with people with whom one has worked. The retiree becomes aware of no longer being a part of the in-group. He is screened out of in-group discussions which either will be carried on in a language no longer understood or will not be carried on at all, and it is clear that were no out-group members present those discussions would be going on.

Therefore, I think the basic thing people have been trying to do in pre-retirement education is to get individuals to confront the fact of retirement. To some extent that also means confronting the fact of what is popularly known as old age. Most people would deny vehemently that they have grown old. In the minds of those who have been retired for some time and in the minds of younger people, there is a tendency to equate retirement with old age. The problem then of fears and anxiety about retirement begins at a very early age in the socialization process, and it is because of that process that pre-retirement education is necessary as a counterforce to a very powerful process that began early in life. Traditionally Americans are

taught that everyone works, and that work is intrinsically good, whether or not it is profitable. The implication is that not to work is intrinsically worthless if not intrinsically bad. We have a lot of folk sayings, such as "Idle hands are the tools of the devil." There is a moral component in the intrinsic goodness of work. It is not simply good to work because one is active or because one produces goods and services, but because God regards it as good to work. And God regards it as evil not to work. There is therefore a strong moral component in the socialization process relative to work.

In talking about training of people approaching retirement, we are talking about people who all their lives have been rewarded by payroll for working. It would be helpful if we had a socialization process where we were teaching people that there are valuable uses of time other than work--that play, for instance, is really useful. We do not distinguish between play and leisure time which is not really play or work. Play is generally regarded as not productive except for children. We need to change the definition of what unwork is to get rid of this simple-minded way of putting things on one continuum and saying there is work and productivity on one end and there is non-work and lack of productivity, ungood and evil, at the other end. We need to begin to look at this in a more sophisticated manner and translate it into different terms for people. We must say, "Look, there are several continuums operating at once here--work, play, retirement, etc." We need to find a way in the long run to teach children this from the very beginning, and in the short run to try to come to grips with the problems of people who are already adult.

Potentially, a pre-retirement program allows individuals to anticipate the transition and possibly rebuild a role definition since society is not doing that for the individual. Pre-retirement education is necessary as a counterforce to the socialization process adults have been involved in throughout all their lives, to help them anticipate retirement whenever it comes.

Pre-retirement education is being done by unions and certain industries, but it doesn't reach a majority of the population. One of the tactical problems of retirement education is how to reach a majority of the population. The best way is through the public education system, as in any other kind of education. It is continuing education through the public education system that can reach the broadest segment of the community and can indeed make pre-retirement education a community activity.

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PSYCHOLOGY OF AGING

Summary Statement of Round Table

by

Donald L. Spence, Ph.D.
and
Winifred Brownell, Ph.D.

Because of the breadth of the subject matter, we attempted to focus on a limited number of the biological and behavioral changes which occur with age and the psychological reactions which ensue. The format was experiential with discussion directed toward exemplary nature of the specific tasks. Four basic areas were given consideration. An "outline" was passed out as well as a reading list.* Other materials used included an "unfair hearing test" and two role playing situations.

After an informal introduction outlining our intentions, we administered the unfair hearing test. This test involves the repetition, on tape, of a list of words selected because of the basic similarities, in their sound patterns, to other words. The list is repeated three times: first, with most of the high frequency sounds removed; second, with a reduced volume; and third, with an intensification of the high frequency sounds. The first reading simulates the most common type of age-related hearing loss. The second reading demonstrates another type of problem, with the third reading showing the type of hearing correction that can be accomplished. The purpose of this component was to help our audience understand the reactions to age-related losses which have the consequence of isolating the older individual.

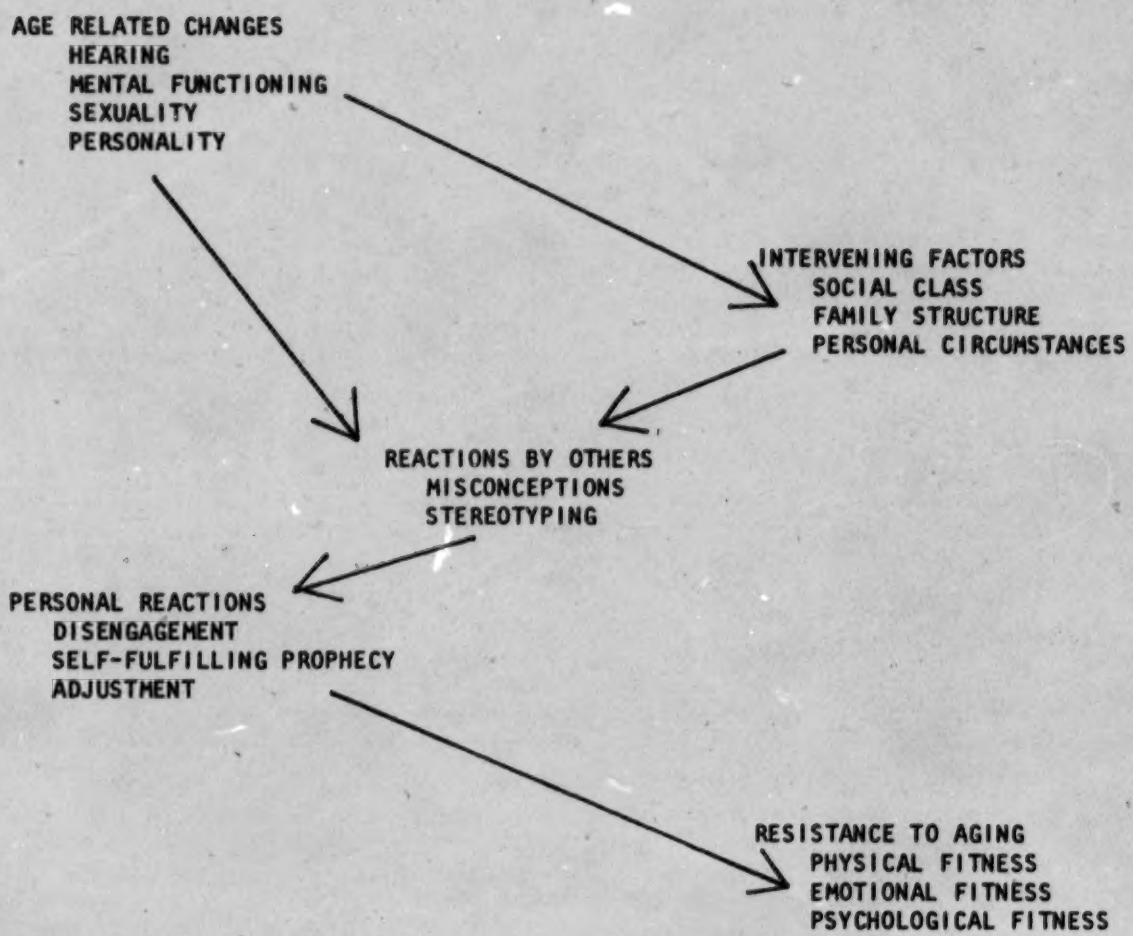
A second role-playing situation focused on sexuality and the miscommunication which occurs as a consequence of the prejudices and misconceptions which are held concerning sexuality among the aged. The role-playing as well as the hearing test helped us to see the way in which misconceptions create problems which bring on, or are compounded by, psychological factors. These discussions enabled us to bring out two other principal areas of concern, mental functioning and personality changes with age.

The outline was used as a point of departure for discussion, with people filling in components as we proceeded. The two major points that were made involved the interactional nature of the various outline components and the relabeling in more creative terms of resistance to aging.

*See Appendix

The Psychology of Aging

Outline



Role-Playing Exercises Constructed as Part of

Round Table on PSYCHOLOGY OF AGING

Situation 1a

You (George) are a 60 year old widower. You are now in a convalescent hospital recovering from an accident in which you were partially disabled. The accident has brought about your early retirement. Therefore, in addition to your physical condition you have been depressed and worried over your inability to return to work. One of the LPN's (Betty) has been paying special attention to you and your needs. You have noticed how she seems to go out of her way to find excuses to visit you. You have just learned that she is divorced. You think she is somewhere between 35 and 40. The shift has just changed and Betty has stopped by to visit you before going home.

Situation 1b

You (Betty) are an LPN working in a convalescent hospital since your divorce two years ago. One of the patients (George) reminds you of your father. Like your father he is a widower and has been forced to retire early because of health considerations. You feel that you were a real help to your father and so have been trying to find extra time to spend with George in order to help him through his time of crisis. You have just finished work for the day and have stopped by to see George before going home.

Situation 2a

You are an aide in a hospital. You are just finishing a particularly difficult day, only one more bed to change. The patient seems to be trying to communicate with you, but like so many patients on this geriatric ward she is just not making any sense. She is insistent, however, to the point of interfering with your work. To attract your attention she keeps waving her left arm in front of your face.

Situation 2b

You have been hospitalized because of a stroke. You are partially paralyzed. You are fully aware of what's going on around you, but you can't communicate. You have a speech impairment and what you want to say just won't come out. The doctor calls it expressive aphasia. You keep trying to communicate, but it's so frustrating to have everyome take you for being senile. Right now all you want is for this aide to help you go to the toilet.

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CANADIAN-AMERICANS: HISTORY AND CULTURAL TRAILS

Presentation to Round Table on "Ethnic Aged"

by

Raymond Lacasse

The turn of the century witnessed the start of a massive wave of immigration from Canada to the United States. These Canadian immigrants settled primarily in New England, and their immigration was particularly encouraged in this area by the rapid industrial growth, most notably the cotton and shoe industries.

The allure of steady jobs, relatively high income, and the idealization of the "American Dream" were then, as now, the major factors in this very high rate of immigration. As with more recent blocks of immigration, the new citizens tended to associate among themselves, to transplant their native customs and culture, and to isolate themselves from an apparently foreign and alien land.

There is no essential difference between the major characteristics of the Canadian wave and, for instance, the recent Puerto Rican wave. However, each succeeding wave of immigration to this country brought with it particular cultural histories which are important to consider in order both to understand and to assist Canadian-Americans.

Sociological Background of Elderly Canadian-Americans

The large majority of elderly Canadian-Americans were born in the Province of Quebec and are from an agricultural society. Their early years of growth were spent in a poor, rural area with little or no educational facilities. Part of the impetus for their immigration was the poor quality of the farmlands and the bleak future they could anticipate were they to remain on the paternal land. Often, also, the family was so large that the paternal land was insufficient to meet the needs of the entire family. (It must be remembered that Canada, in need of augmenting its population, made generous allowances available for each child as an incentive to large families.)

In this society the most important force in the lives of Canadians was their faith. In the rural towns, the real and more or less effective leadership was provided through the local priest, the "Curé." He was friend, lawyer, advisor, arbitrator of differences. He was generally the only person in the village who had education and a certain amount of sophistication. Every one listened to the Curé" in a totally unquestioning manner.

Next to the "Curé" in importance was one's family. The nature of the Canadian family was one of strict autocratic control by the male head of the household. This control was also seen as related to the power of the "Curé," since the popular understanding was that the head of the household would always be supported by the "Curé."

Within this society so strongly dominated by the Church, there was a great deal of awareness of status. Status then, as now, was determined by wealth, education, and power, as well as by the geography of one's dwelling place. (People described themselves in terms of how far removed from the center of life. The further removed from the center, the lower one's social status!)

These are some of the characteristics of the society which produced our Canadian immigrants and of the society which is perhaps still within the minds and memories of our elderly Canadian-Americans.

Most of them came to this country at a very young age, severed their ties with their homeland, and began to look at their new land.

Cultural Traits

Their first shock was to observe that everything was transacted in English, which they neither spoke nor understood. Not only was this incomprehensible but extremely frightening, since the only English speaking people they had ever encountered "back home" were also Protestants. This factor forced them to consider that they suddenly found themselves in a terribly sinful society; even the priests of their church spoke only English, which made them equally suspect. This immediate shock is extremely important, since it led to so many cultural developments which linger today.

An old axiom formulated by this early wave of immigrants states the problem very succinctly. "Who loses his language loses his faith." Since the center of all their previous experience was the Church, in the person of the "Curé," the first order of business in re-creating their society was to re-duplicate this center. Their immediate attention and energies went to the development of their own churches out of which flowed all other social and cultural organizations.

This single traumatic factor is perhaps the most important key to understanding the elderly Canadian-Americans. It is, in my opinion, the single most influential characteristic of the Canadians in this country and, although less keenly felt today, still is a residual force in the minds of the elderly Canadian-Americans.

Elderly Canadian-Americans still feel that it is somewhat traitorous to admit that an English speaking (and therefore Protestant and therefore sinful) environment can be helpful. To this day the "Curé" carries a great deal of weight, and his opinion is highly valued, and criticism of him is to be avoided at any price. (Another axiom describes those who are disrespectful of their clergy and curses them with death.)

In other areas, the present situation of elderly Canadian-Americans is probably no different from any other senior people. They too have become victims of the one-generation home; their pride impedes their requesting aid, etc. Their previous isolation from the mainstream intensifies their present sense of isolation.

In discussing the elderly Canadian-Americans, it must be pointed out that hard data is almost non-existent. The major reason for this is that the wave of immigration from Canada at the turn of the century has followed what now appears to be a classic pattern for all waves of immigration. Three distinct phases seem to emerge: survival; beginning of anglicization; and absorption. Initially, the immigrant must find ways to survive in an alien and oftentimes hostile environment. The first and second generation are less preoccupied with survival and are concerned with absorbing American cultural values rather than maintaining cultural ties with the original culture which increasingly becomes the alien and hostile environment. Finally by the third and fourth generations, the immigrant has probably lost most of the inherited cultural values from the native land and is thus probably not identifiable statistically.

This is particularly true of the Canadian-Americans. Generally speaking, they have reached the point of absorption, and third or fourth generations are not statistically recognizable. The portion of the Canadian-American population which has not undergone total absorption is precisely the elderly - particularly those elderly who constitute part of the initial wave. Even for these persons, however, studies are not available nor is data available on the present degree of isolation from social services experienced by this group of senior citizens.

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PRESENTATION TO WORKSHOP

by

Maggie Kuhn

There is an opportunity in your old age to recapture and renew and put into some new perspective your own history. You see a tragedy as ultimately a triumph where your life has flowered, and you see all the history that you yourself have lived through as a part of the tremendous history of the human race, the community that you are a part of. When you get hold of your own history in this new way, there are seeds of renewal for yourself that flowers represent.

Flowers bear seeds, and the seeds germinate. Now there may not be in the life span of old people an opportunity to have all those seeds germinate and grow into other flowers, but at least you know that within your bodies you have the seeds of renewal for yourself and society. I think that is terribly important, because I believe our society is in dire need of renewal and a new kind of energy and power that has to come from the people.

Lots of people are depressed by the societal view of old age; it's bad news, a disaster, a lonesome disease that nobody will admit to having acquired, yet all of us will have it. But it isn't a lonesome disease, or a disaster.

I feel it is the time of the flowering and the fulfillment of life. It's the time when all the experiences of a long lifetime can be knit together and seen in some historical perspective after each of us has lived his or her own history. And we value our history and see it in perspective with the histories of our friends and loved ones, some of whom we have lost.

This does not make their history less important to us, but the flowering of life which old age really is carries within it not only a sense of beauty, rather than disaster, but a sense of fulfillment and renewal that we can in our old age bear the seeds of renewal for ourselves, so that our lives can be renewed and refreshed and continued, in a healthy way. We can also give to society the possibility of renewal. It seems to me that lots of us in our old age have felt that we have no place in society, but each of us who values our history and who sees our life as a flowering, as a fulfillment of our own history and destiny, can contribute in a very special way to the renewal of a sick society, if we allow our lives to flower. No flower is really a full creation without being fertilized and renewed by the reproductive process, and this means that in the fact of flowering we have reached out to others, our lives have been touched by others, we have touched others. So it is as we refuse to retreat to our own small isolated world, but always to reach out, to reach fulfillment and integrity. Erikson speaks of old age as the age of integrity, and I think there is an absolute honesty and truthfulness that comes with our liberation and the fact of our feeling free about our age as a liberating force. Liberation, fulfillment, flowering are what I consider old age to be.

There are problems as long as there is life. There is a problem even beyond the closure of life, the way in which we have decided to dispose of our bodies. This constitutes for some people a problem. Death itself is a problem as we face it honestly, as a fact of life, as a part of life. I would hope we would see that the fact we have survived and coped with many problems in our own past history gives us a good firm base on which to face problems of the future or of the present. Here again it is important that we get hold of our history and value it for its survival benefits. I like to think of coping as an evidence of survival. We talk about Intelligence Quotients. IQ's are valued, and high IQ's are something special. I think that it is more important in today's world of rapid social change to have survived and to have lived through and coped with all the changes and the problems. So I would give people a lot of "Brownie" points when they have a high survival quotient.

Sometimes a young person coming into the life of an old person can help to reclaim that old person's history. The young and the old have been separated in our society, and hopefully in our Gray Panther movement and other movements there are commonalities seen among the young and the old. So if one my age (I will be 70 my next birthday) feels that life is over, that there is nothing to live for, and if we turn our backs to the world or turn inward upon ourselves and give up, sometimes young people can help us. It is terribly important for young people to have in their life experience and in their daily contact some people other than peers who can be models for them in regard to their own aging processes and who can also be

renewed and refreshed in their own thinking by the possibilities of helping a young person in using energy, time, and experience to build a just and peaceful world. That is more important to leave the young than any stocks, bonds, or property.

None of those material possessions that many of us have sweated and worked hard for are going to count for much, but it's the legacy of justice and humanity that we should be working for. The value system of our society does not give any credentials to wisdom and knowledge. Material possessions determine who you are and the way you pattern your life style. People who have few possessions in their old age blame themselves. They have not made it, and there is cause for distress and in some instances depression because of being poor. They say, "I am a failure." Yet in human terms, on another scale, a person who has reached and cared for others and who has not given all of life to material things is in a better position to survive today and also to correct a value system that says that things count, but people don't count.

Our focus is not service in the standard way, but social change. We are using the people power that the elders of our society, the elders of the tribe, and the young people of our society can provide to create modernity, a new perspective, a transgenerational approach to ourselves and to the whole fact of aging in our society. We are bringing together on a continuing basis people who have been alienated from each other and who are not in touch with each other in their normal course of living. It is a movement, because we are attempting to find new ways of association. Bringing ourselves together not in a standard organizational pattern, but in a network, serves very well at this stage of organizing, and I would hope that other groups might emulate it. Now if you work in an organization or any kind of structured arrangement of people, you can draw structural diagrams of how people relate to one another. But many of those diagrams break down because it becomes a question of who will influence another instead of who relates and associates on a trusting, useful basis, affirming another. Our characteristics are not only the association of youth and age, and a network principle that includes people and groups, but also we differ from other organizations in that we are concerned about all the issues that create injustice and that oppress. We are joining with other liberation movements that release people to be more fully human and constitute a radical critique on the present way of doing things. Therefore our agenda includes not only old folks' issues, although our needs are great and we need really to be about helping each other, but finding some powerful levers for social change that will humanize and liberate the whole.

Each of you has a network, each of you has an associational relationship, and if you think of yourselves as the center of that network, you reach out in various ways. It is by using your network, communicating by means of your network, that you feel differently about yourself, that you build a new powerbase, a new coalition.

The network principle is very helpful for older people because many older people who have lost their jobs through arbitrary retirement have

lost the community of work, and for many the community of work, the people we work with, our peers and co-workers, sustain us, give us all kinds of traits that are taken away when we have to retire. The thing that brought us together initially was the fact that we were losing our community of work and that we had to build a new community that would have some of the same elements of the old community. This was both to support and sustain us emotionally and to give us some way of interacting with each other, and also to carry forward some very important issues that we felt deeply about.

The Gray Panthers are attempting to build into our organization flexible leadership and are not going in for the standard practice of electing officers and installing them for certain terms. We have worked on the basis of the realistic understanding that young people and old people have within their own persons and experience and competence a lot of leadership ability and a great deal of skill, and it's really kind of presumptuous to think of locking all of that into fixed people.

Initially our wide network was built out of the remembrance of past connections. Six of us sat down and compiled a list of all the people we knew who were either young people or old people, and we sent a notice of what we were about to the people on that list. By and large we respond to local issues, to the things that we can do, to the things that hurt us directly, and within a compassable range.

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IMPLEMENTATION AND SPECIFIC PROGRAMS PRESENTED AT ROUND TABLE

EDUCATION IN A COMMUNITY CONTEXT

Summary of Boston University Social Gerontology Training Project

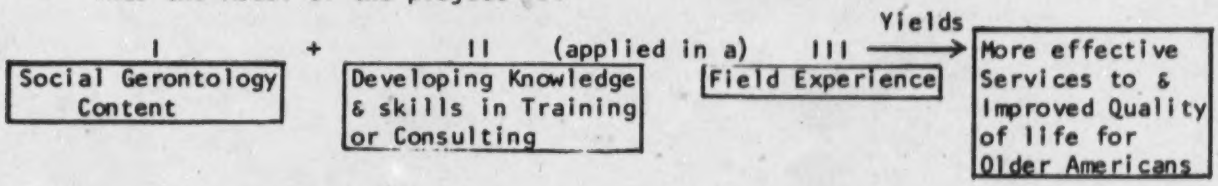
by

Gretchen Batra

The Boston University Social Gerontology Training Project grew out of a need identified at the 1971 White House Conference on Aging for more trained personnel to work with older adults. It has two program objectives: (1) to train people in training skills; and (2) to train people in consulting skills.

The Project is funded in part by Title III, Older Americans Act, via the Massachusetts Department of Elder Affairs, and also consists of in-kind service from the Community Colleges. Briefly, the training consists of three components: (1) social gerontology content (attitudes, myths, stereotypes, demographic information about the elderly, needs of older adults, services and resources designed for older adults); (2) developing knowledge about the skill in teaching others or consulting with others; and (3) application of the first two components in a field experience in which each trainee designs, conducts, and evaluates a training program or actually develops a consulting relationship with an organization or other appropriate person who works with older adults.

Thus the Model of the project is:



Examples of the field experiences include training of volunteers for nursing home activity programs, volunteer friendly visitors, telephone reassurance volunteers, volunteer needs assessment surveyors, outreach workers, consumer members of advisory boards (Title VII, etc.), and retirement advisory committee members.

There is also in-service training for homemaker-home health aides, nursing home personnel, and community health nurses.

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EDUCATION IN A COMMUNITY CONTEXT

Some examples of training developed by the
Massachusetts Department of Elder Affairs

by

E. Driscoll

(1) Telephone reassurance programs.

(2) Training people to be friendly visitors.

(3) Just getting to know elderly people better. For instance, in an intergenerational classroom project, older people are brought into the classroom and the histories of their life experiences are worked with.

(4) Programs for dealing with problem areas. In one case, a woman, who was a co-manager of a high rise apartment building for the elderly, developed a program called "ambassadors of good will," in which three residents from each floor were chosen and trained to help new residents get oriented to the building. In case of emergency, the residents knew what people were trained to help them.

(5) A group at Middlesex Community College set up a task force to do some curriculum development.

(6) Pre-retirement education.

(a) Invitations to an evening symposium were sent to presidents, vice presidents, personnel men, the people who had power to write into the budget of a company something about pre-retirement. These people were introduced to the need of pre-retirement education by having them hear a panel from companies who did have such programs.

(b) Negotiations have been initiated with industries to establish training centers for small industries along Route 128. Larger industries are being asked to invite the smaller industries into their training sessions.

(c) Plans for community college programs in pre-retirement.

(d) Plans for a TV film series on pre-retirement, called "Ready or Not."

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OUTLINE OF TRAINING PROCESS AT STATE LEVEL

by

Eleanor Slater

1. Planning, beginning with a NEEDS ASSESSMENT, at three levels: State staff, Project Directors, and all personnel in projects.

   a. Asked State staff by questionnaire what they most needed to improve their own performance.

   b. Asked State staff what they thought was most needed to improve the performance and working relationships with personnel working at grass-roots level with older clientele.

      (This was especially effective in the fiscal area. A very effective work-book was prepared by State fiscal staff for the training classes. Passed the work-book on to Region I, Administration on Aging office at their request.)

   c. Asked Project Directors by questionnaire what they most needed to improve their own performance.

   d. Asked by questionnaire all personnel working with older people what they most needed to improve their own performance.

      (These personnel included direct service aides, bus drivers, meal site managers, out-reach workers, et al.)

2. Location of Training

   a. Always in an attractive place which provided good, comfortable working conditions, i.e., Conference Center of Jones Campus at University of Rhode Island, which is in the woods, where casual wear is appropriate, and good food provided.

   b. In urban area for some personnel at Providence College, Rhode Island Junior College, Fox Point Boys Club.

      (These were chosen for handling numbers and for convenience geographically.)

      Note: Always be sure of good food for luncheon at no charge. This is a big plus. Training develops a reputation!

3. Faculty

   a. State staff, with experience over a period of time.

b. Capable, and alive, knowledgeable faculty members from Boston area as well as Rhode Island institutions.

c. Practitioners.

4. Techniques

Lecture, group dynamics, visual aids, dialogue--all were utilized.

5. Evaluation

a. Anonymous evaluation of every session made.

b. Suggestions/critiques are respected and heeded.

6. Timing - Some training done on Saturdays.

a. Bus drivers could not have come on a week day. Salary for 1 day paid to drivers attending on Saturday. Almost all did attend.

b. Food handlers--cooks, kitchen personnel--attended a Saturday class for same reason as bus drivers.

7. Personnel Trained and to be trained by March 15, 1975:

a. Fiscal personnel at all Title III and VII Projects.

b. Directors of Projects and staff.

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EDUCATION AND THE NEW TECHNOLOGY

Report on Dartmouth-Keene State Video Tape Project

by

Barbara Davis

The video tape project at Dartmouth was begun in 1967 by a psychology professor who had an interest in media and had used closed-circuit television extensively in his own research. He conceived the idea of using television as a technique for sharing with the surrounding community what the college might offer toward helping the community solve its problems.

Over the years the project has undergone changes. At first we used video tapes on a broad range of community problems. Since 1973, we have been a cooperative project with Keene State College and are focusing on problems of women and problems of the elderly. During the current year

the objectives of the project are oriented toward the better utilization of human resources in the community in terms of gathering, disseminating, and discussing information on career development, resolution of role conflicts, and the education of women and the elderly toward more productive use of their skills and talents. To these ends, the project has gathered approximately 132 video tapes: 14 on problems of the elderly, 58 on problems of women, and 62 on topics relating to both target groups.

The video tape libraries of the two colleges are the source of materials. The tapes consist of programs recorded off-the-air, video recordings of events held on the two campuses and in the communities such as guest speakers, symposia, workshops, etc., and some original video tapes produced by the two colleges. Last year a tape on women's problems was produced in conjunction with a sociology course at Keene State College. Dartmouth produced one on the elderly, using the newly organized Senior Center in Lebanon, New Hampshire, as its focus. This year Keene is planning to prepare a tape centered on the meal site for seniors in Keene--Friendly Meals. Dartmouth is currently working on a tape on day care as a comprehensive facility. This will be appropriate for both target groups since the role of seniors volunteering services to the Day Care Center through RSVP and SCOPE is being emphasized. The hope is that exposure to the tape will generate further interest on the part of older citizens in participating in community activities.

The format of the project has been essentially the same over the seven years Dartmouth has been involved with a video tape outreach program. The project provides educational sessions to adult community groups, organizations, and agencies in their regular meeting places or in public or college buildings. A session consists of playing a video tape (decided on by the group with guidance from the project director), and immediately following the tape showing with a discussion led by a faculty member with expertise in the topic under consideration. Last year we reached 1300 people in the two areas in 44 sessions (31 sessions in the Hanover area, 13 in the Keene area). This year so far the project has held 15 sessions in the two areas (ten in the Hanover vicinity, five in or near Keene).

For the next year we are proposing that the project utilize the public access channels of the cable systems in the Hanover area and in the Keene area. A proposal being submitted to New Hampshire Title I-HEA also includes the use of the INTERACT TELEVISION NETWORK, which will enable us to reach a much greater number of people than we are able to reach with the current project. Discussion is underway with the University of Vermont regarding possible interest in establishing a similar project emanating from a Vermont institution of higher education. The project will also work closely with ELDERVIEW which will be a source of professionally prepared tapes on topics pertinent to the objectives of the Dartmouth-Keene Project.

The organization of the cooperative project is very simple. Up to the present time Dartmouth has initiated grant applications and administered those received. The grant monies are handled through the Comptroller's Office of Dartmouth College. Personnel at Dartmouth consists of a project

director, a half-time secretary, and one student intern working 12 hours per week. At Keene State College the personnel consists of a project coordinator and a student intern working 6 hours per week, plus other student assistance as needed. Both colleges rely on technical assistance and equipment from the television facilities of the two schools.

The strength of community relations is the key to the success of any community outreach project. Those carrying out such projects must know the community groups, know their needs, and use sensitivity in attempting to serve those needs. A spin-off effect is seen in that such groups and agencies constantly put one in touch with other activities and organizations relating to the project's goals.

I feel the advantages gained by combining with another educational institution are many. A cooperative venture reaches many more people and has a larger pool of materials (in this case video tapes) to draw on, as well as an expanded and more varied group of faculty experts. The relationship builds cooperation in other ways, growing out of activities of the project. The hope is that other colleges will catch on and begin similar programs. It is not difficult to envision a network of such programs covering a large region, and that is what ELDERVIEW is working toward.

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EDUCATION AND THE NEW TECHNOLOGY

Report of One Presentation on the Use of Video

by

Daniel J. Leahy

The "Mid-Hudson Valley (N.Y.) Project" is one that uses video, cable, viewing center, and conventional media approaches to provide information exchange on food and nutritional matters in a five county area. With specific regard for elderly concerns, a number of demonstrations involving Title VII programs, aw well as older person audiences, have been undertaken. While the results of the project are currently unavailable (this is the fifth month of a twelve month project), there is evidence of successes. One new program has been started in Woodstock, N.Y., using video materials done by the project. The major "campaign" aspects of the project are scheduled for January. Further information and results will be available through: Daniel J. Leahy, Project Director (MHV)
Public Telecommunication Corporation
739 Boylston Street
Boston, Mass. 02116

In addition to this project description, a number of general audience concerns about the use of video were addressed. It was pointed out that:

- Video is a tool, only to be used when it can have a benefit effect. There is no absolute benefit to using video. When it facilitates general communications needs, it can be employed.

- Equipment is available in most communities. Every effort should be made to access local equipment before purchase is considered.

- The careful planning of a project which uses video is critical. A clear identification of audience and participants is needed. Video is a participatory medium. With well planned training and technical assistance, the equipment, both recording and playback, can be used by people from 8 to 80.

- Professional advice should be used. Local media directors, cable television local staff, or private consultants can provide many corner-cutting measures which will save time and prevent mistakes.

- There is a wealth of prepackaged material available, both free and at low cost. Social service programs can use television as an effective information source.

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EDUCATION AND THE USE OF MEDIA

Presentation to Round Table

by

Walter Lubars

I've been asked to tell you how to use the media to communicate to the public. To do that, we have to understand several things. (1) To get meaningful results, you must have a meaningful communications plan, one that outlines the problem, possible solutions, and how communication fits in; sets attainable, measurable communication objectives; analyzes the attitudes and interests of the audience; establishes an overall strategy, timetable, and budget; and suggests a program of specific communications to specific recipients. (2) The media are not your enemies. They need and want good material and are more than willing to meet you half way for interesting and/or significant news stories. (3) The mass media--newspapers, radio, magazines, and television--certainly reach huge numbers of people. But there are many other ways to get your message out, and some of them are far more useful and direct.

The Problem

Let's start with understanding the problem. You have to know what's

really wrong before you can begin to correct it. What is the real need? What caused it? When? Why? Does the solution require educating the public to a new idea? Or is it simply a reminder? Or does it require changes in attitude and behavior? Is it complex or simple?

For example, suppose you want to ask your boss for a raise in salary. This is a simple problem, right? All you have to do is ask, right? No, wrong! First you have to know why you haven't already received a raise. Does the boss hate you? If so, why? And what can you do about it? Are his feelings rational or emotional? Or, is business simply bad? Or, maybe he doesn't know your work well enough. In that case, why not? And what do you have to do to impress him? Or, perhaps you're at maximum salary for your grade. Or you're already earning more than your supervisor.

In other words, without understanding the problem, your communication may not only be ineffective, but it could be disastrous.

Next, you have to set objectives, and you have to distinguish between legitimate communication objectives and marketing or sales objectives. General Motors' marketing objective is to increase car sales. The communication objective should be to convince people that GM cars are better than others. Similarly, a marketing objective of the American Red Cross might be to raise funds. The communication objective should be to tell the American public what a vital service the Red Cross performs and what it does with the money.

What I'm saying is that communication can inform, educate, persuade, even change attitudes and behavior. But, unless you specify exactly what the communication is attempting to do, you may blur the purpose and fail to achieve the proper results.

Let's take another example, one with far more complex ramifications, one which will lead into the next point of analyzing the audience. In the previous example we were dealing with one individual (your boss) whom you could contact in person, by phoning, or by letter or memo.

Now, suppose you are asked to solve the traffic problem in downtown Boston. And, for the purpose of discussion, let's assume that the problem is straight forward, that there are too many automobiles. The solution ("marketing" objective): eliminate 25% of the cars. The communication objective: encourage people to use public transportation. That means you have to educate first, then change people's attitudes, and finally influence their behavior. That means that you have to know who your audience is, what their attitudes are, and how to reach them most effectively.

Well, if you want to reduce traffic, your audience must obviously be DRIVERS. But that is too broad. Do all drivers drive at the same time? for the same purpose? Do they think alike? reach equally to the same persuasions? Can they all be reached through the same media?

Obviously not. Some of the drivers are local residents; some are

commuters. And within these two categories, there are businessmen, shoppers, students. These can be further subdivided by age, sex, income level, education level, ethnic background, religious affiliation, occupation. So, we go from the broad, unmanageable category of "drivers" to eight or ten more easily reached sub-categories.

We may want to go even further. If we are going to convince drivers to use the MBTA, we want to make sure the MBTA provides the best service possible. Therefore, we will include them on our list of audiences to receive messages. But who are they? Motormen, conductors, supervisors, maintenance people, change makers, as well as various city organizations, police, storekeepers, civic groups.

In other words, we can't simply say our audience consists of drivers. We have to break it down. We not only have to know who they are, but also (1) what their interests are, so we can reach them efficiently (commuters on drive-time radio, students in campus publications, shoppers in stores and daytime TV); and (2) what their attitudes are, so we will know what type of messages they will respond to.

The Media

After we have analyzed the problem and how communications can help with the solution, have set specific goals and objectives, and have analyzed and sub-divided our audience, then the question is, "How do we get the message to the audience? How do we use the media?"

First, we have to know what we mean by the media, and how the various forms differ. Let's break it down into mass media and direct media.

Mass Media. This includes newspapers (national, regional, local, weekly, special); magazines (general interest, women's, men's, intellectual, business, trade, sports, etc.); radio (morning, afternoon, evening; news; music; talk; etc.); and television (national, local; prime time; day time; etc.). We send material to them; they edit, revise, and send it out as news to huge numbers of people, in the tens of millions.

Direct Media. This includes printed material (everything that people read that they receive in person or mail---letters, flyers, leaflets, newsletters, booklets, brochures, pamphlets); visual material (everything that people see on the move--signs, billboards, posters, bumper stickers, lapel buttons); and face-to-face contacts (such things as speeches, plant tours, open houses, conferences, meetings, phone calls).

Now, that's a lot of channels, and the major differences, besides size of audience and psychological impact, are degree of controllability and sharpness of aim.

The mass media are uncontrollable. They can refuse to use material, or rewrite it, or cut it drastically, or slant it, or bury it where it won't be noticed. They run it when they choose, not when you need it. (You've

all seen those public service announcements at 2 a.m.) However, the mass media reach millions of people, and their value cannot be overstated.

The direct media are controllable. All printed material you hand out or mail will contain your exact words, your design. You mail it when you want, to whom you want, how you choose. It can be as long or as short as you desire. It can be newsy or leisurely. It can be objective or slanted. Of course, you reach only one person at a time.

You can also control the visual material on signs, billboards, posters. They use your words, your design, your precise message. You can control when and where the message appears. But you have no way of knowing who will see it, how many, under what conditions.

Face-to-face communication is also controllable, and very effective, but limited to small groups.

So, consider controllability. Too often, you get your message into the mass media, but it gets buried and you might as well not have bothered for all the good it does.

Now, sharpness of aim. Some media reach vast numbers of people. But are they the right people? This shotgun approach applies to television, general interest magazines, etc. You may reach millions of people with a message on prime-time TV, but if you are after a specific group, you may be better off with direct mail, the rifle shot approach that hits one target at a time.

The value of the shotgun approach is that in reaching so many people, you are bound to hit many of your prime targets (and it may do no harm to reach the others). On the other hand, with a good list of names, by the rifle shot approach you are guaranteed to reach all the people with a particular message. Of course, lists are not always available, and costs, timing, nature of message, etc., must be considered.

So, what are the media? A long list of publications and formats. Some reach mass audiences; some only a few people. Some are controllable; some are not. Some spread the message all over the place; some go to one at a time.

The News

Now, we're all familiar with what the media can do for us as communicators. It's time to ask what they want from us. Why should they publish or broadcast the material we send them? What is the difference between paid advertising and legitimate publicity? What must we give the media to qualify our material for transmission?

Obviously, we can mail or hand out anything we want our audience to receive. But what does the mass media demand from us?

NEWS. They want news.

Fine. But what is news? Well, it varies. News is anything that interests the public. But, there are many publics, each with its own interests. And each medium has its own standards of news: some things or people are always news; some are sometimes news; some never. What they do might be news. How it affects others might be news. Where they do it can be important. When it happens might be crucial. Why it happened might be newsworthy. In other words, the traditional who, what, when, where, why, how. But the most effective procedures will vary with the particular medium, audience, and situation.

But there are some guidelines. These things are always news:

1. progress of any kind; (A new invention, new policy, new remedy, new program, new device, new vice president--almost anything new, is news.)

2. significance; (Anything important to large numbers of people is news.)

3. disasters; (fire, theft, accident, bankruptcy, etc.)

4. conflict and controversy, political or otherwise;

5. names; (People are interested in gossip and human interest. Important people are always news. Less important people are news when they are involved in important happenings.)

6. novelty; (Everyone loves surprises, coincidences, contrasts, odd situations, etc., as long as they are in good taste.)

7. current events; (You can always make news by taking something from current events and applying it to your situation.)

8. the future; (predictions and forecasts, whether political, economic, or whatever).

What to Send the Media

We're now at the end of this presentation, and I'm finally ready to discuss the main subject--how to get the media to communicate your messages to the public.

1. Newspapers

a. Press releases. Keep them short, crisp, accurate, complete, and presented properly to the right person at the right time. Newspapers will generally carry newsworthy releases on such subjects as new products, services, processes; new policies, programs; promotions, elections; dividends, financial statements; expansions; human interest items; meetings; accomplishments; scientific developments; legal information.

b. Photo stories. These are essentially interesting photographs with captions. You should send photos with every news release, but there

are times when the story has little substance and all that's needed is a good photo and caption. Newspapers will use good photos on any of the subjects listed above; human interest photos; or photos of interesting and/or important people, places, events; dramatic products, services, or processes; humorous or novel situations.

c. Features. Newspapers will use special interest news features; round-up stories on new programs, problem-solutions, progress in special areas, particularly if they affect the community; stories with geographical implications; profiles of interesting members of the organization.

d. Letters to the Editor

e. Paid Advertising

2. Wire Services. These news organizations service hundreds of newspapers and broadcasting outlets throughout the country. They report news to their subscribers over teletype. Some publications have a two-way arrangement. The large newspapers will feed news that they develop to the wire service, who will then feed it to the rest of the country. Getting a story on the wire almost guarantees wide usage. It not only saves you the effort of sending your release to every newspaper, but it also lends additional credibility to the receiving publications.

Any time you have a story with regional or national implications, you should think in terms of the wire services (AP, UPI).

3. Magazines. All material you send to newspapers should also be sent to magazines. However, consider two things. (1) Magazines are edited for specific audiences, so don't waste their time or yours by blind mailings. Pick and choose carefully. (2) News releases are okay, but features must be written with considerably more depth. (It is a good idea to contact the editor and ask what he would like.)

4. Radio. Too many communicators overlook the broadcast media as outlets for their communications. Several stations are now broadcasting news 24 hours a day, and they welcome your help. Just make sure your material is written for the ear and conforms to the requirements of the format. You can send news releases; tapes of interesting statements, reports, conversations; guests for talk shows; paid advertising; and public service announcements. These are 10, 20, 30, or 60-second spots similar to commercials, but deal instead with worthwhile, non-profit situations such as drug abuse, cancer detection, drunk driving, forest fires, ecology, free concerts. The FCC requires radio and television stations to reserve a certain amount of time for broadcasts in the public interest, including news, documentaries, educational material, public service announcements. The stations need this type of material to satisfy licensing requirements. The more you deliver (and the better the quality) the better your chances of getting it used.

5. Television. This medium reaches the most people and is therefore in most demand. Nevertheless, they will use your material if it is newsworthy and visual. The opportunities include: news releases (to news

directors); guests on talk shows and panel programs; documentaries; special events; news features on location; round-up stories with good film; interviews; tapes or film clips of interesting people, situations, events; paid advertising; and public service announcements.

A word about press conferences, and then a final summary. The press conference is not a medium as such. It is simply another way of reaching the media. In every instance regarding the mass media, we described delivering material to them in the hope that they will transmit it for us to the public. At a press conference, we are simply reversing the procedure by bringing the media to us, and again hoping that they will transmit it to the public.

However, the people who work for the media are hard-working, time-pressed, harrassed individuals. Don't ask them to attend a press conference unless your news is significant, cannot be delivered any other way, or you anticipate questions that must be answered in person.

To summarize:

- Make sure you understand the problem, the solution, and how communication fits in.

- Specify communication objectives, and be certain that they are measurable and attainable.

- Analyze your audience. Sub-divide into groups that can be efficiently reached, and determine their interests and attitudes.

- Prepare a media list, keeping in mind whom you're trying to reach and what you're trying to accomplish.

- Establish an overall communication strategy.

- Write a comprehensive plan---specific messages to specific audiences via specific media at specific times.

- Submit material that the media want, in the form required.

You'll be pleasantly surprised at how much excellent coverage the media will give you.

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APPENDIX A

PROGRAM

First Symposium
on
Education, Training, and Aging

November 13-15, 1974

Wednesday Evening, November 13

A Welcome and Introduction	Gerald Eggert, Director, New England Gerontology Center
Aging of Man	Stanley H. Cath, M.D., Assistant Clinical Professor of Psychiatry, Tufts Medical School; President-Elect, Boston Society of Gerontologist Psychiatry

Thursday Morning, November 14

Aging: A Federal Perspective	Clark Tibbitts, Director, National Clearing House on Aging, Administration on Aging
Round Tables	
Psychology of Aging	Donald L. Spence, Associate Professor, University of Rhode Island; Coordinator of Program in Gerontology
Aging in Society	Walter McKain, Professor Emeritus of Sociology, University of Connecticut
Education and Aging	Stanley M. Grabowski, Director of Continuing Education and Community Colleges, Boston University

Thursday Afternoon, November 14

Integrity of the Older Person	Olive Wright, VISTA, New England Gerontology Center H. Irene Peters, Consultant, Health Occupation Education, N.H. State Department of Education
Round Tables	
Ethnic Aged	Joseph Carlin, Moderator, New England Gerontology Center Manuel Diaz, Jr., Associate Professor of Social Policy and Planning, Fordham University Raymond Lacasse, N.H. State Office on Aging Jean McGuire, Executive Director, Metropolitan Council for Educational Opportunity/METCO
Transitions Toward/Into/ During Retirement	John O'Rourke, Professor of Sociology, University of Massachusetts

Education in the Community Context	Eileen Driscoll, Massachusetts Department of Elder Affairs Gretchen Batra, Assistant Director, Boston University Gerontology Project

Thursday Evening, November 14

Movie -- Harold and Maude

Friday Morning, November 15

Round Tables

Woman in Transition	Betty Green, Moderator, New England Gerontology Center Ruth G. Neuman, Ph.D., Washington School of Psychiatry, American University Trish Riley, Research Assistant, Bureau of Maine's Elderly Constance Carlson, Dean, Bangor Community College
Education and the Use of Media	Walter Lubars, Assistant Professor, School of Public Communications, Boston University
Education and the New Technology	William Allan, Director, Elderview, New England Gerontology Center Barbara Davis, Director, Dartmouth-Keene State Video Tape Project Dan Leahy, Public Communications, Telecommunications

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PROGRAM

Second Symposium
on
Education, Training, and Aging

February 12-14, 1975

Wednesday Afternoon, February 12

Welcome	Gerald Eggert, Director, New England Gerontology Center

Round Tables

Awareness of Death: A Search for Values	Paul Montgomery, A.C.S. Geriatrics Team, Cambridge-Somerville Mental Health Center

Round Tables (Cont.) Changing Roles of the Elderly in Family Relationships	Walter McKain, Professor Emeritus of Sociology, University of Connecticut Laura Morris, Director, Family Advocacy Program, Family Service Association of Greater Boston
Freedoms and Limitations: The Physical Process of Growing Old	Robert Masters, M.D., Medical Director, Nursing Home, Telemedicine Program, Boston City Hospital
A Welcome and Introduction	Richard Michaud, Bureau of Maine's Elderly
Elders of the Tribe: New Roles and New Definitions	Maggie Kuhn, National Convener, Gray Panthers

Thursday Morning, February 13

Round Tables Continuing Education Programs: A View From the Consumer's Eye	Dr. Arthur Adams, Consultant, New England Center for Continuing Education Leroy Myer, Boston, Massachusetts Louisa Mercer, Salem, Massachusetts David Newman, Hartford, Connecticut Celestine Dorch, Weymouth, Massachusetts
Needs Assessment as a Tool for Education	Stanley Grabowski, Director of Continuing Education and Community Colleges, Boston University
Education and Training Needs of Service Agencies	Eleanor Slater, Coordinator, Division on Aging, Rhode Island Kathleen DesMaisons, Director, Monadnock RSVP Betty Daniel-Green, Consultant in Aging and Human Services; Member: Association of Human Services Consultants of New England

Thursday Afternoon, February 13

Round Tables Open Session: Program Reports and Information Exchange on Educational Services for the Elderly	William Venman, Moderator, Dean of Continuing Education, University of Massachusetts (Cont.)

	Peter Oppenheimer, Director, Institute of Study for Older Adults, New York City Community College Constance Carlson, Dean, Bangor Community College
Program Planning: The Process of Developing and Implementing Educational Services	Gerald Eggert, Moderator, Director, New England Gerontology Center Richard Mandeville, Education Consultant, Project Analysis and Development, New Hampshire Department of Education Cornelia Pistone, Project Director, Elder Education Grant, Executive Office of Educational Affairs, Massachusetts
The Dynamics of Learning for the Older Adult	Harry Moody, Executive Director, Center for Action, Research in Aging, Hunter College, CUNY Edward Jones, University of Rhode Island
The Poetry of Old Age	Morton Leeds

Thursday Evening, February 13

Movie - The Autobiography of Miss Jane Pitman

Friday Morning, February 14

Funding and Resources for Education Programs for The Elderly	Harry Day, Moderator; Director, New England Center for Continuing Education, Durham, New Hampshire Merrill Clark, Vice-President, Edna McConnell Clark Foundation, New York Albert J. Riendeau, Chief, Post Secondary Occupational Programs Branch, U.S. Office of Education Lenore McNeer, Director, Human Services, Vermont College
The Utilization of Existing Resources for Programs for the Elderly	Sister Eileen Driscoll, Moderator, Massachusetts Department of Elder Affairs Andrew Korim, Director of Aging Project, American Association of Junior Colleges Ethel Case, Director of Community Services, Greenfield Community College Samuel Albert, Dean of Continuing Education and Community Services, Quinsigamond Community College

Conclusion -
"What Comes Next?"

Frank Ollivierre, Regional Program Director, AoA/HEW
Barbara Webber, Northern Essex Community College
Trish Riley, Maine Committee on Aging
Belinda Huston, Bangor Community College
Brother Philip Valley, St. Anslem's College
Maggie Kuhn, National Convener, Gray Panthers

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by

Dr. Donald Spence
Dr. Winifred Brownell

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